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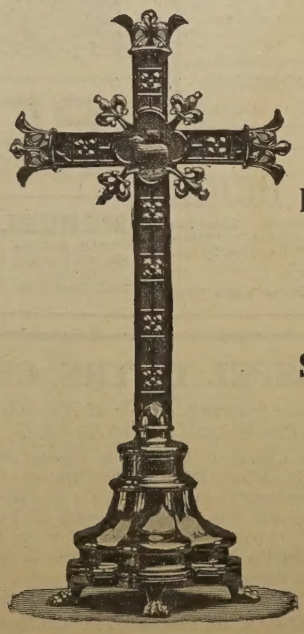

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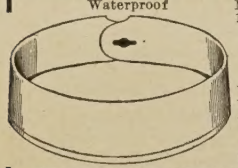

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The Magazines

DR. THOMAS E. GREEN, well known as a traveller and lecturer, and as one of our clergy, has written an article for the December *Hampton's* that is certain to arouse much discussion, on Will Japan become a Christian Nation? He makes the startling statement that Japan was seriously and officially considering declaring itself a Christian nation a few years ago, but the proposition was turned down, and that Japan is now merely playing politics with Christianity. For this condition the divisions in Christendom are to blame. "If denominationalism is a misfortune at home," says Dr. Green, "it is the absolute paralysis of foreign missions." So it is, and the failure of Japan to become Christian is one more evidence of it. But who will lead Anglo-American Christians away from that condition, and so bring about that state of unity when "the world shall believe"?

A MAGAZINE of 72 pages, mostly illustrated, comprises the Christmas number of the *Commission Bulletin*, of New York. It is replete with suggestive material on Sunday school work in practical form, interspersed with Christmas poetry and prose. Not only is this a very attractive magazine, viewed in itself, but as one number of a quarterly whose subscription price is but 25 cts. a year, it may easily be made available for Sunday school teachers everywhere.

THE CHRISTMAS number of the *Catholic World* contains an article by Rev. R. L. Mangan, S.J., on "mystery" or "miracle" plays, that is well worth reading. It is entitled "The Nativity in Early Pageants." The Rev. George M. Searle, C.S.P., in the same issue gives his ideas, doubtless reliable ones, too, about Halley's comet.

THE CHURCH A PIONEER.

MANY CHURCHMEN are ignorant of the fact that the first missionaries to enter reopened Japan were two of our own sending, says the *Colorado Churchman*. We are reminded of this by the celebration which is taking place everywhere among the Christians in Japan, commemorating the fiftieth year of modern Christianity. It is rather remarkable that both these pioneer missionaries are still living, though they are retired from active work and neither is resident in Japan. The Rev. John Liggins reached Nagasaki on May 2, 1859, and was followed shortly after by the Rev. Channing M. Williams. The latter became Bishop of Yeddo in 1874 and has been continuously in Japan until about a year ago. In spite of his age and infirmities, he lives to see the fiftieth anniversary of the work which he founded. He waited seven years to baptize his first convert; at the end of thirteen years only ten had been baptized by our missionaries and those of the English Church. Now the Christian communicants of Japan number 150,000, and exert an influence throughout the land which is beyond computation.

IMPERIAL giving is not measured by the purse, but by the heart. Some men have gained a reputation in the world by the magnitude of their gifts. They are commonly spoken of as "great givers." But who says so? The greatest giving upon which we have the divine mind is that of a woman who gave two mites. It is time churches especially came to their senses in this matter of estimating gifts. For the great work of the world and the kingdom is not going to be done by a few huge gifts, tagged with the giver's name, but by the steady, systematic offerings, out of grateful, humble hearts, from a host of faithful people. It is not in the power of the richest man on earth to pay the bills of organized Christianity for a single year.—*W. T. Ellis.*

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"GOD CAN raise the dead; He can also preserve His cause, and if it falls, when it is fallen He can raise it up again, and when it stands fast, He can prosper it." Brave words, coming down to us from the dust of the sixteenth century, and often since they were spoken have they been proven true. Of all forms of worry, the worrying about the future of the kingdom of God is the least justifiable.—*Selected.*

THE RACE SET BEFORE US.

FOR THE FOURTH SUNDAY IN ADVENT.

"But often faltering feet
Come surest to the goal,
And they who walk in darkness meet
The sunrise of the soul."

HOW often upon the death of anyone it is said, "His race is run." With some the race track stretches on until the strength of the runner almost fails him; but to others it seems to end only too soon, and "his sun goes down while it is yet day."

In the Collect for this Sunday we pray that "Whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us."

Those training for a running match, or any athletic game, are under strict discipline, and divest themselves of all that can hinder them in the contest. St. Paul says, "Know ye not that they which run in a race run all, but one receives the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly . . . but I keep my body under and bring it into subjection." It has been said that the days from Septuagesima to Lent are given, "wherein those who intend to run in that race are to divest themselves, as the racers of old, of every hindrance; so that they may be found ready and longing to run in the race set before them."

After enumerating the ancient heroes of the faith who had finished their course, St. Paul says, "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

There is, then, a race, a path in which all Christians are required to walk, by reason of their baptismal and confirmation vows; and the hindrances which pull them back, or lead them out into side tracks and by-ways of temptation, luring them into forbidden pleasures, are their sins—sins unrepented of and unforgiven. Each individual by careful examination can ascertain what his besetting sin is, and then see into what other faults it leads him. All people have not the same set of sins, nor the same temptations, though of most it may be said that their root sin is pride—pride that caused the fall of the angels in Heaven, and that of Adam and Eve in the Garden of Eden.

To run swiftly or to walk steadfastly in the path of God's commandments, Christians must forsake those sins, "the remembrance of which is grievous unto us; the burden of which is intolerable." But why should one keep this burden of sins upon his soul? "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all iniquity."

The love of the world holds back those running in the race, but a spirit of detachment increases their speed. "People of ordinary goodness," says St. Francis de Sales, "walk in God's way, but the devout run it, and at length they almost fly therein." To be truly free we must strive to acquire a holy indifference towards worldly events, yet this must take time before we can attain to it."

"And then we see at length, how free
All earthly ties must leave Thine own."

We have the promise, "He will not suffer thy foot to be moved," and in joyful assurance we may declare, "When my foot slipped, Thy mercy, O Lord, held me up." David said, "I will run the way of Thy commandments when Thou hast set my heart at liberty," and then, "We shall run and not be weary, we shall walk and not faint." He who walks in this path prays, "Order my steps according to Thy word," and the Divine answer comes back, "The steps of a good man are ordered by the Lord." Then when the race is ended the prize is given to each victor, the prize of eternal life, and a golden crown of reward. C. F. L.

"THE DECAY OF A NEGATIVE FAITH."

IN THE LIVING CHURCH of November 13th we reprinted an article from the *Home Herald* entitled "The Decay of a Negative Faith." The substance of it was to show how little advance is being made at the present time by the Unitarian religious body, and how largely the Unitarian movement that began so auspiciously ninety years ago in this country, had subsided. The timeliness of the article arose from the fact that the National Conference of Unitarians had recently closed a four days' session in Chicago. The *Home Herald,* which is a non-sectarian periodical published in the same city, deemed it appropriate to take up that subject for discussion in connection with the Conference. A valued presbyter of the Church in New England sent the article clipped from that paper to THE LIVING CHURCH, with the suggestion that it would be useful for reprinting in our columns, especially for circulation in New England. Thus the article appeared.

The subject appears to be a sore one to our Unitarian friends, and the article has been challenged by more than one authority in New England. Since the critics assume, not strangely, that THE LIVING CHURCH shares the responsibility for the publication of the original article with the periodical for which it was written, we have taken the opportunity to verify some of the statements criticised. Perhaps it is unnecessary to say that where one periodical reprints an article from another, it does not imply that the editor of the second periodical has personally verified the statements made, but only that he assumes the substantial accuracy of the article which has appeared elsewhere, and that, so assuming, he deems it useful to his own constituency. But we have now examined the matter as carefully as though the original statements had been made on the authority of THE LIVING CHURCH.

First the statement is challenged that "the Congregational denomination, which the Unitarian movement cut in twain, was greatly weakened by the Unitarian defection." In rebuttal we are told by a Unitarian critic that "accuracy demands the admission that one lone Connecticut church did succumb to the Unitarian wave—Brooklyn's First church—and it is still in our ranks." But this rebuttal does not appear to us to meet the issue. The original article did not state that Congregational organizations had been severed from that body and had corporately joined the Unitarians; but may only have implied the notorious fact that Unitarianism had made such inroads in the Congregational body as to have divided Congregationalists into orthodox and unitarian parties; or that large numbers of Congregationalists had forsaken their allegiance and become Unitarians. Both of these statements would be true, and are not in any sense irreconcilable with the statement that just one Congregational organization has corporately entered the Unitarian ranks. The rebuttal does not rebut.

The statement that Unitarians have increased only four per cent during the last decade as against more than sixty per cent for organized Christianity in the United States in general, is declared to be "unfair." A critic observes that "numbers are no criterion of influence or strength, and in many communities to-day a lone Unitarian church, standing clearly for a progressive revelation of truth, is doing more good than scores of other churches that know not where they stand."

All that may be true, but it does not make the statement of an obvious fact "unfair." Indeed the original statement was an under statement, for it assumed that the four per cent growth of the Unitarian body was the growth within a "decade," whereas it is in fact the increase in membership of the Unitarian body between 1890 and 1906, as recorded in Bulletin 103 of the Census Bureau, page 82. The Unitarian increase in membership within those sixteen years is shown in the table printed on the page mentioned to be somewhat less than four per cent.

A statement made by our critic that during the same period (presumably a decade) the Unitarians added 116 *churches,* "a little over 23 per cent," to the former number, which was "more than the 4 per cent with which we are credited," has nothing to do with the original statement and happens also to be disproved by the same census bulletin. The 4 per cent increase alleged is increase in *members* and is not rebutted by declaring that *churches* have increased "over 23 per cent." Really it was a disingenuous statement of our Unitarian friends to quote the increase in churches as rebutting a statement relative to the increase of members. But although that statement in rebuttal had nothing to do with the allegation, it is itself disproven by the Census bulletin referred to. The total number of Unitarian churches reported in 1890 was 424 and in 1906 was 463. These figures will be found on page 83 of the Bulletin already cited. This is an increase of 39, which amounts to almost exactly 9 per cent instead of the 23 per cent claimed by our critic. This is a rather considerable variation. The gain in Unitarian organizations during the same period of sixteen years was 40, being less than 10 per cent. Strangely enough the seating capacity in the total number of church buildings, as reported by the same table in the Census bulletin, is actually less in 1906 than in 1890, the figures for 1906 being 159,917 and for 1890, 165,090. In view of the fact, however, that the total number of church edifices is stated in this table to have increased by 39, it may be possible to believe that some error was made by the Census Bureau in assuming the seating capacity to be actually less, although possibly that bureau could explain the discrepancy otherwise than by assuming an error. Whatever may be the case, the statement that Unitarian churches have increased by over 23 per cent whether in ten years or in sixteen years, is disproven by the census figures, as stated, and would not disprove the statement that Unitarian membership had increased by less than 4 per cent, even if it were true.

In the article which we reprinted, it is stated that the Unitarian churches "have to their credit a single foreign missionary, whose work was a conspicuous failure." This is denied by our critics and we are able to discover no figures anywhere upon which to base a judgment as to whether the report is accurate or otherwise, and if otherwise, how it should have been made. The census figures give no indication as to numbers of foreign missionaries. We are quite ready to reprint the following statement of one of the critics:

"We have a Japanese Unitarian Association in Tokio, which we help financially and occasionally advise, but which is managed almost entirely by Japanese converts. In India we ally ourselves with the Brahmo Somaj, keep in touch with the Khasi Hills Unitarian mission, and for this work we educate the natives themselves at the Meadville Theological School in Pennsylvania, and Manchester College, Oxford, England. We have established self-supporting churches in New Zealand and Australia. Hungary keeps up a fight that is centuries old, and in addition to schools and colleges has 200 Unitarian churches. Brave groups are struggling against overwhelming odds in Norway, Sweden, Denmark, Iceland, Holland, and Belgium, and we are often called upon to help them. Good work is being done by outspoken Unitarians in Germany, France, Italy, and Switzerland. Great Britain has over 400 Unitarian churches, many of which came over entire from other denominations. Such are the conditions in our foreign departments, stated as briefly as possible. We have sent missionaries forth out of all proportion to our numbers, and if we had been allowed to spread the simple gospel of truth without interference or misrepresentation we should have produced a better type of Christianity than that now prevalent but fast disintegrating."

How much the foregoing bears upon the subject of foreign missionaries supported by American Unitarians, which alone is involved in the statement which we had reprinted, we have no way of knowing, but the statement quoted may speak for itself and stand upon its own merits.

The reprinted article stated that Unitarian "founding of colleges is not to be compared with that of the denomination out of which they sprang. Even on their own vantage ground of education and intelligence they have little to show of progress when compared with the churches nearest alike to them in organization and polity and different only in doctrine." This is explained by our critic as follows:

"The Unitarian attitude is shown in our treatment of Harvard. We did control that famous institution at one time, but believing in unsectarianism in education we generously endowed it and then voluntarily relinquished our hold upon it. We have never tried to found sectarian colleges, and instead of trying to plant our banner everywhere we have often lowered it when it has stood in the way of our ideal. This does not make for numbers, but we believe it to be the right policy."

The two statements do not conflict. The statement on behalf of Unitarianism is an explanation rather than a rebuttal, and need not therefore be discussed.

The reprinted article stated that: "after nine-tenths of a century of existence, the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England, where the movement began." In rebuttal the latter part of this statement is expressly denied:

"It is false to say that our churches exist almost entirely in New England, where the movement began. Massachusetts is our

stronghold, but our last record shows 266 societies in New England and 25 outside."

One rubs his eyes in astonishment at these figures cited as proof that the original statement was "false." If Unitarians have "266 societies in New England and 25 outside," a little computation alone is required to show that 90 per cent of their societies are thus in New England. Even if ninety per cent does not constitute "almost entirely," it is hardly such an exaggeration as to deserve bluntly to be characterized as "false." It seldom strikes us as useful in religious discussions to use that expression or its equivalent as descriptive of a statement made apparently in good faith by any adversary, and we think most Unitarians would agree with us that such a charge was not justified here.

We are able, therefore, to verify the accuracy of every statement which we had reprinted from the *Home Herald* and which is challenged by Unitarian critics, except the one pertaining to foreign missionaries; and we are obliged to say that whether that statement is in fact true or untrue it is not proven false by the counter allegation which is submitted and which we have quoted in full, having no desire to misrepresent any condition.

When a critic further states that

"The churches that have lost spiritual earnestness are not those that have been leavened by Unitarianism, but rather the professed adherents of a faith they know to be false and contrary to the scientific teaching of our unsectarian colleges,"

we have little comment to make. If this refers to the few individuals who may no doubt be found within orthodox religious bodies, who do not believe the formularies which they profess, we may dismiss the statement as obvious but as not concerning us. If, however, it is intended to imply that the "professed adherents" of orthodox religious bodies are, as a whole, to be described in that language, we should be strongly tempted to reconsider our view that it is generally improper to apply the term "false" to the statement of an adversary in a religious controversy. The charge is simply unwarranted.

Polemics between religious publications are not often useful. We reprinted this article, because it appeared to have been written in good faith and it well stated what seems to be the actual condition of a religious body which represents the extreme negation of Protestantism, and is at the opposite pole from the Catholic religion. It did not occur to us either that the article was calculated to give offense to reasonable Unitarians, or that its statements could be challenged as untrue. Eighteenth century Unitarianism was a protest against almost a tri-theism that was propounded in the name of English Churchmanship at a time when Anglican theology had reached its lowest ebb. Nineteenth century Unitarianism was a sectarian force that steadily moved away from any sort of definite Christian base. Twentieth century Unitarianism is an anachronism when it purports to be a member of organized Christianity, and, as we have shown, has practically ceased to grow. With more than ninety per cent of its numerical strength in New England—the figures are those of our critic, one of the ministers of that body in that section, and we take them on his statement only—the movement cannot rightly be said to have left an impress on the American people as a whole.

HAVING now reached the week before Christmas, we may assume that parish fairs, sales, and other devices for money raising for the Church are over for the present. Happy is the parish in which these have done no harm. They are at best an unhappy necessity, and except where they really are a necessity they might better be totally abandoned.

Not, indeed, because they are necessarily unjustifiable, much less because they are necessarily bad. The cost of "running" a modern church, even though it be a simple mission, is far greater than it ever was in centuries past, and the wretched divisions in Christendom prevent any single church from enjoying the united support which it ought normally to receive. So far from censuring, we have only praise for those godly women who give their time and services to eke out what they can give in money. To earn money for the support of a church is entirely legitimate, and if the sale of articles such as are commonly offered at Church fairs is carried on with due ethical propriety, it is an entirely justifiable proceeding.

But the *if!* The easy way to raise money is as likely to be the wrong way when the money is to be devoted to religious purposes as when it is for one's self. People do not buy something for nothing, even though the proceeds be devoted to religious purposes. A rigid distinction must be preserved between free-will offerings and money spent for purchases of any description. The latter can never be the former. Fortunately the lottery and various "chance" schemes are practically driven out of common use among Church people, and a warning from the district attorney or the chief of police might well be administered if these should anywhere be proposed. If churches maintain gambling houses they should be treated precisely as other gamblers are—or ought to be—treated by the police. But there are other practices not liable to criminal indictment that are justly subject to criticism. "On Friday evening there will be a hot roast beef supper," reads the announcement of a church fair that is before us. Is the Churchly ideal of the observance of the weekly fast thus inculcated? We do not pretend that card parties, even with prizes attached, need partake of the nature of gambling; but where these are open to all comers who pay, is it certain that the spirit of gambling will be, or can be, excluded? We have no thought of dancing, under proper conditions, as other than a proper diversion, and among such people as are unable to entertain in their private homes or clubs we deem it quite proper that the church should provide a place for it; but remembering that the public dance is pronounced by social experts to be among the most prolific of the occasions for the downfall of girls and young women, shall the church sell the right to dance with the young women of the parish to any applicant who chooses to purchase a ticket? And in theatricals, beautiful as they may be, are church entertainments always free from the vulgarity and the profanity and the lowering of ideals that are common in the variety halls?

The fact is, a church is on dangerous ground when it offers social privileges for sale, whatever be the nature of those privileges, and however limited be the conditions under which they are offered. We do not maintain that money-making devices in connection with Church work are essentially wrong, though we are quite convinced they are to be classed as evils, and if they are used as substitutes for free-will offerings by people who are in condition to make such offerings, they are almost an insult to Almighty God. It is sufficient, however, to point out that where they seem to be a necessity, they must be rigidly censored by the rector, and must not be permitted to take any form that can possibly run counter to the ideals—social, economic, moral, and religious—which the Church is bound to hold up before her children.

And when these are all over for another year, one may be pardoned for heaving a sigh of relief.

AN incident connected with the entertainment of the Japanese Commercial Commission by the Spokane Chamber of Commerce has just come to light. It appears that among the plans arranged for the entertainment of their Japanese guests was an excursion through the Spokane valley, which was to end with an elaborate theater party on a Sunday night. The distinguished guests courteously declined to follow out the prearranged programme because of their respect for America's Lord's Day.

Perhaps some day Americans will learn that distinguished foreigners do not care to be treated as heathen when they come to this country, even though they may be entirely courteous to their heathen hosts who entertain them, in a land in which Christian customs are presumed to prevail.

BY special request, The Young Churchman Company, publishers of THE LIVING CHURCH, have printed in tract form an edition of the editorial "On Going to Rome," printed in our issue of November 27th, and offer it for sale at 5 cts per copy or $3.00 per hundred, carriage unpaid.

ANSWERS TO CORRESPONDENTS.

R. A. M.—(1) We know of no periodical published by the Sisters of St. John Baptist. Inquiry might be made of the mother house at 233 East 17th St., New York.—(2) The book has no standing and we have not read it.—(3) It is expected that a woman fully professed in a sisterhood will not ask afterward to be released. If she does so, the conditions must be such as can be agreed upon.—(4) There are about thirty sisterhoods in the English and twenty in the American Church.—(5) Inquire concerning the C. B. S. of the secretary-general, the Rev. E. B. Taylor, Bayonne, N. J.—(6) The *Living Church Annual* for 1910 will be ready December 20th.

G. F. G.—A postulant is one who has asked to be admitted as a student for holy orders but who has not yet been accepted by the Bishop as a candidate for orders. He may be said to be on probation during his postulancy, which may last as long as the Bishop deems proper.

(*Continued on page* 214.)

BANISTER CASE IN ENGLISH HIGHER COURT

Case Under Deceased Wife's Sister Act is Argued

ATTITUDE OF THE BISHOPS ON LORD LANSDOWNE'S RESOLUTION

King of Portugal Visits St. Paul's

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 30, 1909

THE case "The King *vs.* Dibdin and others," or the Banister case, arising out of the Deceased Wife's Sister Act of 1907, occupied four days last week before the Court of Appeal, consisting of the Master of the Rolls and Lords Justices Moulton and Farwell. As to the nature of the case, Canon Thompson, vicar of Eaton, in the diocese of Norwich, appealed from a decision of a Divisional Court of King's Bench refusing to grant a writ prohibiting Sir Lewis Dibdin's court from proceeding with a decree against the appellant. The Divisional Court, by a majority decision, upheld Sir Lewis Dibdin in his opinion that the vicar of Eaton was not justified by the Deceased Wife's Sister Act in repelling from Holy Communion certain persons residing in his parish who had availed themselves of this particular Act of Parliament. Hence the appeal of the vicar. In this statute there is a proviso which runs as follows:

"Provided always that no clergyman in Holy Orders of the Church of England shall be liable to any suit, penalty, or censure, whether civil or ecclesiastical, for anything done or omitted to be done by him in the performance of the duties of his office, to which suit, penalty, or censure he would not have been liable if this Act had not been passed."

The main question for the court to decide was whether this proviso protected the priest. Mr. Duke, K.C., leading counsel for the appellant, whose argument lasted nearly three days, showed that there was a body of law, both in common law courts and ecclesiastical courts, which continued with unabated authority down to the Act then under consideration, and was uniform, to the effect that unions "matrimonially" between brothers and sisters-in-law were incestuous and unlawful unions. He referred to the Canons of 1603, setting forth the discipline of the Church in regard to unions within the prohibited degrees. What counsel insisted upon was that the Act of 1907 did not affect the vicar of Eaton's duties or the discharge of his duties as a priest because of the words of the proviso. What Parliament had done, he said, in view of the very intense controversy respecting the matter, had been to take what appeared to be an easy way out of it by, in effect, asserting, "You who want to contract these marriages may do so, and you clergymen of the Church of England who detest these marriages can exercise all such rights, duties, and privileges as you formerly exercised, as if this Act had not been passed." The court reserved judgment.

THE BISHOPS AND THE BUDGET.

Among the Lords spiritual who have taken part in the great debate in the House of Lords on Lord Lansdowne's motion against the Budget are the Bishops of Bristol, Birmingham, and Hereford, the first named prelate speaking "for" and the other two "against" the motion. The Primate has intervened in the debate merely to state that he, together with those Bishops who agreed with him, had decided to take no part in the contest. The debate will probably be resumed to-day by the Archbishop of York. The Bishop of Chester, who has not been present so far during the debate, writes to the *Times* to say that he hopes to be able to cast his vote against Lord Lansdowne's motion.

PORTUGUESE SOVEREIGN VISITS ST. PAUL'S CATHEDRAL.

The King of Portugal visited St. Paul's one day last week. He was received at the south door by the Dean of St. Paul's and Canon Alexander, the latter of whom, as Canon in Residence, conducted his Majesty over the Cathedral. The *Daily Telegraph,* in its account of the visit, says:

"Naturally he paid special attention to the Wellington tomb, but all the monuments, the reredos, and Sir W. Richmond's mosaic pictures came in for attention; above all, he was astounded at the enormous proportions of the dome and structure generally. The venerable Dean Gregory was there despite his ninety-three years of age, and was presented to his majesty."

THE LAMBETH PALACE LIBRARY.

Mr. S. W. Kershaw is about to vacate the office of librarian of Lambeth Palace Library, after forty years' service. He has held the position under four successive Archbishops of Canterbury—Drs. Tait, Benson, Temple, and Davidson. He says that there is evidence to show that a collection of books existed in the very early history of Lambeth Palace, though the first reliable date is the croft, in 1610. Archbishop Abbott (1611-33) added to the library. After this it is difficult to sketch the history of the collection, for the troublous times of the Great Rebellion supervened, when the collection was plundered in 1644, Archbishop Laud's books and manuscripts being seized. The Parliamentary forces threatened to appropriate the library, and Selden, fearing the danger of total dispersion, suggested to the University of Cambridge its right to the books (a contingent right under the will of Archbishop Bancroft). The collection was transferred to the University Library until the restoration of the Archbishops, when the collection was reclaimed by Archbishop Juxon, though it was left to his successor, Archbishop Sheldon, to see the books replaced at Lambeth. Mr. Kershaw points out that the Lambeth collection, which consists of nearly 30,000 volumes, includes 1,300 volumes of valuable manuscripts. The collection was formerly arranged in the galleries over the once standing cloisters, but is now placed in the great hall, rebuilt by Archbishop Juxon. The registers of the Archbishops of Canterbury, which are housed here, contains, in general, the accounts of each Archbishop's consecration, records of ordination, visitations, institutions to benefices, and all the most important proceedings of the Primate. With the exception of certain periods, the Library is open to the public on Mondays, Wednesdays, and Fridays throughout the whole year, from 10 A. M. to 3 P. M. Among Mr. Kershaw's published works are *Art Treasures of the Lambeth Library and Lambeth Palace Library and its Kentish Memoranda.*

REV. DARWELL STONE ELECTED PRINCIPAL OF PUSEY HOUSE.

As I was able to foreshow in my last letter, the governors of the Pusey House at Oxford have appointed the Rev. Darwell Stone, one of the resident librarians of the Pusey House, to be Principal of the House, on the resignation of the Rev. V. S. S. Coles. I understand that the retiring principal expressed his intention to resign only on the condition that Rev. Mr. Stone would be appointed to succeed him. The new Principal of the Pusey House, who is fifty years of age, is an Oxford M.A., having been a member of Merton College. He was ordained deacon in 1883, and priest in 1885. He was assistant curate of Ashbourne, Derbyshire, during the first year of his diaconate, and then became vice-principal of Dorchester Missionary College, and principal from 1888 to 1903, since which latter year he has been connected with the Pusey House. The Rev. Darwell Stone has come, I think, and with just appreciation, to be very widely regarded as the best equipped man we have in the English Church in dogmatic theology. He is the author of various theological works, of which the chief are *Outlines of Christian Dogma, Invocation of Saints,* and *A History of the Doctrine of the Holy Eucharist.* He also occupies an important position as joint editor of the *Oxford Library of Practical Theology.*

J. G. HALL.

ANSWERS TO CORRESPONDENTS.

(*Continued from page* 213.)

J. W. N.—*Almost a Man,* by Mary Wood Allen (50 cts.) may be recommended for older boys.

F. P.—Authorities agree that the Advent collect is to follow the collect for the day. Apparently no discrimination is intended in the use of *with* and *after* in the rubrics pertaining to the Advent and Ash Wednesday collects respectively.

BESIDES its solemn warning of the judgment to come, the season of Advent has a message of joy and hope, says the *Bishop's Letter.* It is a beginning. The first Sunday in Advent begins a new year. In Advent we begin to prepare for the coming of our Lord amongst us as Man, for as Lent is a preparation for Easter, so is Advent for Christmas. And Christmas itself marks another beginning, the beginning of the Lord's human life. Trace this thought of "beginning" throughout the Church year and see how it is a part of every feast and fast. Why? Because that is the way God's mercy and love act. God, as some one says, does not deal with us men as we are, but as we are becoming. He gives us opportunities to begin again to such an extent that it has been said that the greatest sin of all is simply the refusal on our part to begin again. "I am Alpha and Omega," the Beginning and the Ending. He is the beginning. Is not this a message of comfort, hope, and joy? Who is there of us that does not know his need for another start? And who can fail to grasp in the plan and method of the Church's year God's offer for another opportunity to begin over again? And Advent is a glorious time of beginnings. Thank God for it!

THE BISHOPS AND THE UNSECTARIAN SCHOOLS IN FRANCE.

[FROM A FRENCH CORRESPONDENT. TRANSLATED.]

PRIMARY instruction in France is at the expense of the government; public schools are founded in the smallest villages, but up to the present, government schools have not been the only schools, therefore, the enormous expense they are to the state is incredible. The Catholics mainly have founded some private, free schools; these are found principally in the most important districts; however, even where there is such a school many Catholics send their children to the public school on account of the pressure of politicians and office-holders, although it is not their preference to do so; here they are practically forced to accept the teachings of the unsectarian schools. It is but just that they should be worried and complain when that teaching is contrary to the principles of the religion they profess.

Government schools must be unsectarian; the law is precise on that point. M. Jules Ferry, the principal framer of this law, said in a speech, of March 16, 1882, before the senate: "If a teacher of the public school should presume to introduce into his school any teaching that would disturb the religious convictions or beliefs of *any one;* he shall be quickly and severely reprimanded, just as if he had committed any other misdemeanor, such as beating, or injuring their person."

These words, spoken some 28 years ago, have nearly been forgotten and the complaints of parents about public school teachers have become very frequent. No one has forgotten the scandalous lawsuit of the teacher, Parisot, who was adjudged guilty for having before his pupils insulted religion, Christ, and God. Since then, many similar cases have come up which we pass over; but what is vital is that the books that are put in the hands of the pupils now, prejudice them against religion.

As an example: A little book that we all know, by G. Bruno, *Le tour de la France, par deux enfants,* which has reached its 345th edition—a delightful book—has been mutilated; why? To leave out the words *Mon Dieu* and any similar expressions that occur in the book. One sentence, "We will help one another and God will do the rest," is changed to "things will arrange themselves." "Prayer gives us courage and hope," is changed to "let us help one another." The good La Fontaine said in one of his fables: "Little fish will grow big, provided God give him life"; this is changed to, "Little fish will grow big, provided life is given him."

History is also distorted. In the manual of the history of France, by Gautier and Deschamps, the first few pages are on the Roman Empire. As regards Christianity, only the date of the birth of Christ and just an allusion to the decree of Constantine are allowed, while a full half page is devoted to Mohammedanism. They pass over in silence the conversion of Clovis at the battle of Tolbiac. They go on to say, "Clovis, the eldest son of the Church, fought"; yes, but it is to the Bishops that the victory is due. Then again, speaking of the death of Blanche of Castille at St. Louis, "I would rather see you dead than to have you commit one cardinal sin"; this is changed to, "I would rather have you return to me dead, than dishonored." In speaking of Joan of Arc, the children learn that she heard voices from heaven that bade her save France. This is all they will ever know of her *religious* history.

Says the *Middle Class Moral Lessons,* by Albert Bayet:

"The moral taught in this manual is non-sectarian and positive; that is to say, independent of all religious views and of all metaphysics on the occult.

"Moral laws are founded on facts; we therefore have omitted the chapter relating to the existence of God and the duty of man to God. Those chapters that might disturb certain beliefs have been omitted and replaced by others, in which we will name the principal religions, and we will point out the difference between scientific truths that only the ignorant can deny and the religious and metaphysical beliefs that each one has the right to accept, reject, or modify as he likes."

This is how Albert Bayet speaks to children on religion:

"As man cannot know scientifically what awaits him after death, he has turned his thoughts to conjectures; he has made many conjectures on the subject. Some claim that after death there is total annihilation; others, that he will find himself in the presence of an eternal Being, supremely good and just—God. These believe that God will reward or punish, therefore they pray to Him, using prayers that have been composed for them. They worship and honor him. This diversity of opinion has given rise to many creeds, because each person has his own conception of God.

"The principal creeds are Brahminism, Buddhism, Judaism, Christianism, and Islamism. All these creeds speak of things that will happen after death and of God. They tell us of the occult of things that we may believe or not, but that we cannot believe on a scientific basis. That is why we have the right to choose from these creeds the one that pleases us most, and if none appeals to us, we can do as we please, as it is only a question of creed."

M. Bayet treats as occult all that is not a direct result of experience. He thinks he has broad and liberal ideas, but think of his teaching the children that prayer, singing psalms, and a mere belief in a future life is all that is required of them!

In his course on Morality, M. Bayet says:

"All creeds have a common origin—the fear of death for some, and a naive interpretation of its mysteries for others. All are the same in the beginning."

The Bishops are much exercised over Sunday books and disturbances. Several of them have forbidden the use of a number of school books whose teachings are contrary to the dogmas of the Church, but these measures have failed in result, as they lacked authority. That is why the Bishops united in a letter that was read in all the parishes in France on the first Sunday in October, reading as follows:

"The family is a society that God has established and that man cannot destroy, whatever certain philosophers may say, *i.e.,* that the family can live in the state but cannot be a part of it. It is to you, fathers and mothers, that the children belong; they are bone of your bone and flesh of your flesh. It is you who have the right to give them the life of the soul. The state can aid you in educating them, can be as parents to them, but can never supplant you.

"Thirty years ago, by a deplorable mistake or a perfidious design, the principle of non-sectarian religion was introduced; a principle false and disastrous in its consequences. What is meant by non-sectarian? It means a putting aside of all religious teaching, and a discredit thrown on those truths that every one knows to be the necessary foundation of education. The Church tolerates these schools and allows the children to go to them when there are good reasons for doing so, but nothing in the school must pervert the conscience of the child, and the parents will be held responsible if they neglect their duty towards their children. It is a well-known fact that in many of these schools the teachers, instead of respecting the religious views of the parents, seek to make free-thinkers of their pupils. You have the right, and it is your duty, to keep a strict watch over the school. Nothing should escape your vigilance—books, copy-books, pictures, should be sanctioned by you. Finally, dear brothers, it is our desire to help you ourselves, in this work of watchfulness to which we have incited you.

"Availing ourselves of an inherent right, and which the laws and courts would seek in vain to dispute, we condemn collectively and unanimously certain school books that are generally used, said books containing untruthful matters and making light of the Catholic Church, its doctrines and histories."

This vigorous attack of the episcopate provoked the anger of the anti-religious politicians. M. Gaston Doumarque, minister of public instruction, calls it *war.* "Teachers," said he, in an article to the newspapers, speaking of school books, "Teachers have to receive orders only from their superintendent or from the minister, and those children who repeatedly refuse to learn certain lessons, and refuse those books chosen by the board of education, shall be dealt with according to the regulations of the school"; which means, said the inspector of the academy of the Soanne, Slaubes, that they will be expelled.

Actions have been begun. Some pupils in several places have been suspended, in particular at Brugere-en-Vosges, when 17 pupils refused to use the history of France condemned by the Bishops. The president of the council, M. Briant, does not think this demonstration on the part of the pupils conciliating. This was quite a different reply from that of the Minister of Instruction.

"The government," said he, in a speech before the School League, "will not fail in its duty to defend the school, but it would be better defended if teachers take the initiative."

M. Briant, against his will, follows the majority that want a law to protect the schools against the stand taken by the fathers of families. He advises them to be satisfied with the laws that exist. Following this suggestion, the "Friendly," an association of advanced ideas, has begun proceedings for defamation against the Bishops of Cohors, Nancy, Bayonne, Mende, and others. Whatever may be the result of these lawsuits, the Bishops and the Catholics will be happy to expose to the public their grievances with all the publicity that such a lawsuit would entail.

GODEFROID DE NORMANT.

"WE MUST not try to draw God down to earth, but strive to lift ourselves up to Him."

NEW YORK CHURCH TO BE CONSECRATED ON NEW YEAR'S DAY

Large Debt on Holy Trinity, Harlem, Has Now Been Paid

ST. MARY THE VIRGIN'S PASSES ANOTHER ANNIVERSARY

Death of Rev. Dr. Keeling

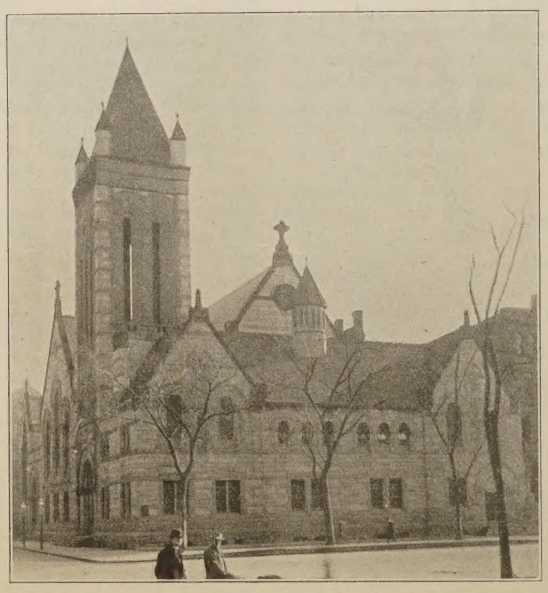
OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, December 14, 1909

HOLY TRINITY CHURCH, Harlem, which was built about twenty years ago at great expense, for some years had a debt of $225,000 upon it. Ten years ago this was reduced to $150,000. By persistent work but $35,000 remained unpaid until the surprise subscription on Thanksgiving Day liquidated the entire amount. The property now being free of debt is to be consecrated on the feast of the Circumcision, Bishop Greer officiating. The first rector of the parish, Bishop McVickar of Rhode Island, is named as the preacher. The Rev. Dr. Randolph H. McKim, president of the House of Deputies of the General Convention, was also a former rector. The Rev. Harry P. Nichols, D.D., has been the rector of the parish since 1899.

ANNIVERSARY AT ST. MARY THE VIRGIN'S.

So rapid has been the flight of time that many of the friends and parishioners of the Church of St. Mary the Virgin were more or less astonished to learn that the parish is forty years old save one. Appropriate observance of its birthday was made last Sunday, when solemn processions were made at the two principal services. The music at 10:45 included a festival Mass written by Dr. Prentice, late organist to the parish. This music, dedicated to Father T. McK. Brown, rector of the parish for so many years, was sung at the consecration of the present church in 1895.



HOLY TRINITY CHURCH, HARLEM, NEW YORK.

DEATH OF REV. DR. KEELING.

The Rev. Robert J. Keeling D.D., died Thursday morning, December 9th, at his residence, Hatfield House, 103 East Twenty-ninth Street, aged 81 years. Dr. Keeling was a native of Norfolk, Va. He was educated for a commission in the United States navy, but subsequently entered the Alexandria Seminary to prepare for the sacred ministry. Being graduated in 1858, he was made deacon in the same year by Bishop Meade, and was ordained priest in 1859 by Bishop Lee. Dr. Keeling received his doctor's degree in divinity from Columbia College in 1865. He was rector of St. Thomas', Newark, Del. (1858-63); Rock Spring, Md. (1863); Trinity, Washington, D. C. (1864-67); Trinity, Chicago (1867); St. Stephen's, Harrisburg, Pa. (1867-89); St. Mark's, Aberdeen, S. D. (1889-96). Dr. Keeling is survived by his son, the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, Pa., and by another son and daughter.

"BISHOP'S CLUB" FORMED.

About a year ago all of the volunteer organizations of men in New York, after meeting through representatives and canvassing the matter, went to Bishop Greer, and through a committee named for that purpose, asked permission to work under him as he might desire them to do and they might be able to do. One purpose was to place volunteer help at the service of the Bishop; but there was another, and it was to coördinate the efforts of volunteers, that they might all work in harmony and help each other. Committees made up from these volunteer organizations helped the Bishop to make the recent "Bishop's Meeting," which six thousand people attended, the success it proved. At a meeting held at the Bishop's house in Gramercy Park on the afternoon of December 10th, a report was made, showing that from the recent Carnegie Hall meeting a balance of $45 remains in the treasury. It was decided to hold a similar meeting next year, and the same committees were continued. A name was finally selected for this central consultative or working body. It is the "Bishop's Club," and consists of three members each from the volunteer organizations of men in the diocese that have general aims. These are seven in number and are the Church Club of New York, the Bronx Church Club, the two Federations of parish Men's Clubs of Manhattan and Richmond, the Seabury Society of New York, the Brotherhood of St. Andrew, and the Junior Clergy Missionary Association. Because the night before the diocesan convention of next year falls on election night, it was decided to hold the Carnegie Hall meeting on the evening of the first day of the convention, omitting for this one year the Bishop's reception. It is intended, however, to restore the reception in succeeding years. The Bishop's Meeting of 1910 will aim to show the progress and triumph of Christian efforts in all parts of the world, and to that end some Missionary Bishops have already been invited to speak.

DEATH OF GEORGE CROCKER.

The funeral of George Crocker, the wealthy Californian who died of cancer last Saturday at his home, 1 East Sixty-fourth Street, was held on Tuesday morning, December 7th, in St. Thomas' Church, Fifth Avenue. The Rev. Dr. E. M. Stires, rector, officiated; the full choir was present and sang. The burial will be made at Oakland, Calif., after a funeral service in Trinity Church, San Francisco.

It will be remembered that Mrs. George Crocker died of cancer, as also did Mr. Crocker's attending physician, the late Dr. Bull. Some time ago Mr. Crocker gave Columbia some $50,000 to encourage a study of the disease. By his will the same institution, "Columbia College in the City of New York," will receive about $1,500,000 to be known as the "George Crocker Special Research Fund," the income of which is to be applied in the prosecution of researches as to the cause, prevention, and cure of cancer.

During his lifetime Mr. Crocker gave large sums to enable mining engineers to take post-graduate courses, and, at another time, to start a student loan fund for men in colleges in the East. While once opposed to Commander Peary's intention to attempt to reach the North Pole, he finally contributed $50,000 for the expenses of the expedition. In honor of his benefactor, Peary has named a large tract of land in the Polar Zone "Crocker Land." The explorer attended the funeral in St. Thomas' Church.

PROTECTION OF SAILORS.

An undesigned favor was done last week in Cooper Union when a speaker declared that the Seaman's Church Institute and another society were two of the worst offenders in the practice known as "crimping." This is a term applied by sailors to dishonorable decoying of men aboard ships which need hands. The false charges caused much talk along the water front, as the two institutions are the most prominent among the seamen's charities in and about the port and harbor of New York, and on the governing boards of both are some of the best known men in the city. Meetings were held to discuss the public attack. A joint statement was later issued by the Rev. Archibald R. Mansfield, Superintendent and Chaplain of the Church Institute and the representative of the other society, who said:

"Thanks to the efforts of these two societies, this system has been now practically done away with, so that to-day it is possible for a seaman to get a good berth without paying a cent to any one for the privilege of shipping. Our societies have won this fight, which at times was so fierce that it even led to physical assault and manslaughter in the efforts that were made by the 'crimps' to check the reforms which these societies were urging."

CHURCH ROBBERIES.

Within a few days minor robberies have occurred in several

churches in the day-time while open for private devotions. It is reported that Trinity Chapel on West Twenty-fifth street lost a pulpit hanging in this way; that Christ Church on upper Broadway lost a like piece of embroidery. The Church of St. Mary the Virgin was also visited by some one having a mania for ecclesiastical articles. The police were notified and a warning was sent to such other churches as are kept open that a watch may be set for thieves.

NEW INSTITUTION FOR THE BLIND.

Under the auspices of the New York Association for the Blind, a new school of instruction called The Light House, located at 118 East Fifty-ninth street, was opened for inspection this week. The nucleus of the association's museum, collected abroad, was on view, and several blind pupils operated power machines to illustrate foreign and home industries in which the sightless become wage-earners.

LARGE ESTATE OF ARCHDEACON TIFFANY.

The appraisal of the New York estate of Archdeacon Tiffany, who died at Sharon, Conn., on August 20, 1907, was filed this week at the surrogate's office. His personal property at date of death was $189,146, and he had an interest at 5 per cent. in a large amount of real estate in the Bronx, which is valued at $11,742. Dr. Tiffany left the bulk of his estate to the New York Training School for Deaconesses. Of this, $125,000 is to be used in the erection of a suitable building for the Deaconesses' School begun some time ago at the south-west corner of the grounds surrounding the Cathedral of St. John the Divine.

PROGRESS OF THE NEGRO.

A missionary exhibit illustrating the progress of the negro, was opened in the parish house of the Church of the Heavenly Rest, No. 5 East Forty-fifth street, on Monday, December 13th. It will not close until Saturday, December 18th.

"A BISHOP GREER CALENDAR."

A "Bishop Greer calendar" for 1910 has been issued, to be sold at fifty cents each. The proceeds of the sale, less expenses of printing, will be applied to the work of Hope Farm, Verbank. Nathalie Winser, deaconess, No. 211 West Seventy-first street, is treasurer of the issuing committee, and will have copies of the handsome calendar forwarded on request. The calendar shows a fine half-tone portrait of the Bishop, and, on fifty-two separate leaves, one for each week, are fifty-two quotations from his sermons and addresses.

AT THE INCARNATION.

A special service for children was held at 4 o'clock last Sunday afternoon in the Church of the Incarnation. The parents and friends of the children had been invited to come with the Sunday school pupils and all other children in the parish. The Very Rev. Dean Hodges of Cambridge, Mass., was the appointed speaker.

ATLANTA DIOCESAN COUNCIL.

THE chief canonical legislation at the second annual Council of the diocese, which met last week at St. Luke's Church, Atlanta, was the ratification of the canon providing for rotation in parish vestries. In any parish having more than twelve male communicants, the two vestrymen of longest service shall be dropped each year, and in parishes having between seven and twelve communicants, one shall annually be dropped. There was a stirring debate extending over some two hours on the question of endorsing the Preamble to the Constitution of the American Church sent to the diocese by General Convention. The Bishop strongly opposed endorsement, but the Rev. Dr. Wilmer, Col. Z. D. Harrison, and others, as strongly advocated it, and its advocates finally won the day by a vote of 23 to 11. The Council also endorsed the other constitutional amendments that were proposed.

At the opening service, the sermon was preached by the Rev. Dr. C. B. Wilmer and was a consideration of the Reunion of American Christendom. In the afternoon the Bishop gave his annual address.

THE BISHOP'S ADDRESS.

Stating at the outset that the period since the division of the old diocese was as yet too short to test its opportunities, the Bishop stated in some detail what was being done in the way of expansion of Church work. He found, he said, the city parishes in healthy condition, and noted some improvements in the fabric of several of the country parishes. Most important of the items of progress was the purchase of a lot in the see city for the erection of a Church school for girls, to be known as Nelson Hall, and the organization of a board of trustees for the same. Plans have been adopted for the erection of a building for the purpose, and he commended it to the diocese. He reminded them of the pressing necessity for the protection of Church property by insurance; urged the enforcement of Sunday laws; and declared it to be of paramount importance that the Church of God should "rise to her unparalleled opportunity for the extension of Christ's realm among the people who know Him not. This supreme effort," he said, "involves (*a*) the inspiration which proceeds from a firm grasp of fundamental truth about which there can be no argument or debate, with deep-seated love of God and of His Christ, with the corollary of love for man; (*b*) a strong background and working base of consciousness to duty and to privilege of people trained to hearken and to be led; (*c*) the avoidance of friction among the scattered and divided flocks or bands of Christians, either at home or in the mission fields; (*d*) the strengthening of every bond of unity and the utilizing of every possible form of co-operation; (*e*) reduction to the minimum of complex and expensive machinery and equipment in order that the means now dissipated by the multiplication of parts may go directly into the support of men and women and the furnishing of supplies for aggressive operations; (*f*) and last, but not least in the consideration, the finding of workers—of men and women who will appreciate the demands for their services and realize the consecration of a great cause."

LEGISLATIVE SESSIONS.

The Bishop of Georgia and other visitors were presented and in the evening a fine missionary rally was held, the Bishop presiding, and the principal address being given by the Rev. John Mockridge of Louisville. Among the business of the next day were included the various reports; and since it appeared that there was a surplus of $2,500 in the Episcopal fund, it was ordered that $1,500 of that amount be transferred to the diocesan missionary fund. The principal elections resulted as follows:

Standing Committee: The Rev. C. T. A. Pise, D.D., Atlanta; Rev. Troy Beatty, Athens; Rev. C. B. Wilmer, D.D., Atlanta; Messrs F. B. Dancy, Atlanta; Turner E. Berry, Columbus; Z. D. Harrison, Atlanta.

Deputies to General Convention: The Rev. Troy Beatty, Athens; the Rev. C. B. Wilmer, D.D., Atlanta; the Rev. C. T. A. Pise, Atlanta; and the Rev. S. Alston Wragg, Columbus; Messrs F. B. Dancy, Atlanta; Z. D. Harrison, Atlanta; Turner Berry, Columbus; H. C. White, Athens.

Alternates: The Rev. Messrs. John S. Bunting, Macon; J. J. Perry, Atlanta; W. F. Parsons, Atlanta; and Charles Noyes Tyndell, Marietta. The lay deputies are Messrs. J. S. Middleton, Atlanta; Rhodes Brown, Columbus; A. R. Coleman, Macon; R. D. Lawrence, Marietta.

WOMAN'S AUXILIARY.

The Woman's Auxiliary was opened with prayer by the Bishop, who gave words of greeting and encouragement and submitted his nominations for the coming year: President, Mrs. Nellie Peters Black; Vice President, Miss Rosa Woodberry; Secretary, Mrs. Isabel O'Hear; Treasurer, Mrs. R. M. Walker; Treasurer United Offering, Mrs. T. S. Lewis; President Junior Auxiliary, Mrs. Walter Curtiss; President Babies' Branch, Mrs. Alexander Blair; Convocation Secretaries: Mrs. John C. Hart, Athens; Mrs. A. P. Cowles, Atlanta; Mrs. Rhodes Brown, Columbus; Mrs. E. LeC. Furman, Mrs. J. N. Talley; Assistant, Miss Alma Parker, Cedartown; Treasurer Junior Auxiliary, Miss Edith L'Engle.

The reports show that the Auxiliary has exceeded its apportionment over fifty per cent, and has done a beautiful work in extending the Church's influence and opportunities, especially in reaching the isolated Churchwoman, and securing her coöperation.

The Bishop introduced Deaconess Eleanor Henry as the missionary deaconess for the diocese for the coming year, and asked for coöperation of the Auxiliary in extending her work among them. Several parishes have already asked for her services, and have planned for her visit as their guest, for prayer and counsel and inspiration in deeper missionary work. The Woman's Auxiliary missionary is doing most effective work among the mountains of Georgia. The welcome was extended by Mrs. E. S. Gay and responded to by Mrs. H. C. White of Athens. A strong address was made by the president, Mrs. Black.

IN THE INTERESTS OF SEWANEE.

On the evening preceding the Council was held a Sewanee rally in the crypt of St. Luke's. Inspiring addresses were made by the Rev. Dr. Guthrie, Vice Chancellor Hall, and Bishop Nelson. All stressed the fact that Sewanee was not simply a theological school, but a college for the boys of the Southland, under Churchly care. Reference was made to the self-sacrificing work of the professors and of its great need of endowment.

DAUGHTERS OF THE KING.

The Daughters of the King held their annual convention at the close of the Council, the Quiet Hour being led by the Rev. W. F. Parsons.

KEEP THINE eye fixed on the fair, final vision. God means the thought of heaven to be a practical thought on earth, or He would not have revealed to us what is His eternal state. Live, as they live in Paradise, in the strength of that hope; let thy life be one continual pressing forward to the peace of Jerusalem the golden; and then thy life in Paradise shall be a life of ever-extending peace, until at length thou shalt know, in fact, experience, what here we can only speak of with stammering lips, how truly in its fullest development the life of God's elect is, from first to last, a life of sustained and ever-deepening peace.—*Canon Body, D.D.*

MISSIONARY BULLETIN.

NEW YORK, December 11, 1909.

THREE months of the new Year have now passed by and I want to report the financial condition to November 30th.

While the actual contributions from Parishes and Individuals, applicable to the Apportionment, are not as good as a year ago for the same period, the outlook for the future is most encouraging. There are several reasons for saying this. Last year nearly 2,400 parishes met their Apportionment in full, a gain of nearly 600 over the preceding year. The Laymen's Missionary Movement, which this winter has arranged to hold meetings of several days' duration each in seventy-two cities of our land, is another cause for devout thankfulness. Great good must come from these two different reasons.

While the receipts for November show a gain of $1,305 over November a year ago, the receipts for the three months show a loss of $10,992 over a year ago. This arises no doubt in a great measure from the books of the Society not having been closed this year until September 28th. During September, two classes of contributions were received—those for credit to the Apportionment for the new year; and those for credit to the Apportionment for the old year—as the donors desired.

The appropriations of the Board for the year ending September 1, 1910, are	$1,202,500.00
What we may call the estimated income is	506,000.00
	$ 696,500.00
The apportionment is	656,750.00
Leaving a possible deficit of	$ 39,750.00

Last year, in spite of all the energies used, the same Apportionment fell short by $104,000. The receipts to November 30 from parishes and individuals and other sources are $52,647.

It will thus be seen that a very large sum must be raised during the next nine months. In order that the Apportionment may be met in full, and that there shall be no deficit as well, we must all determine to do our utmost, and do it as speedily as possible.

GEORGE GORDON KING,
Treasurer Domestic and Foreign Missionary Society.

MISSIONARY CONDOLENCE.

WHEN news of the assassination of Prince Ito reached New York, the secretaries of the Church Missions House cabled the Bishop of Tokyo requesting him to assure the Imperial Government of the sincere sympathy of the Board of Missions in the great loss sustained by it. The Bishop immediately presented in person the following letter:

"To His Excellency, Count Komura,
Minister for Foreign Affairs of Japan.

"Your Excellency: The Board of Missions of the American Episcopal Church request me by cable to convey to your Excellency the expression of their profound sympathy with the Imperial Government of Japan in the loss it has sustained by the death of Prince Ito.

"With deep respect, I am,
"Yours sincerely, JOHN MCKIM, *Bishop.*"

Count Komura verbally expressed his great appreciation of the action of the Board and later sent to the Bishop this formal acknowledgment:

"DEAR SIR: In acknowledging the receipt of a copy of the message of condolence on the death of Prince Ito, which you have delivered at this office on behalf of the Board of Missions of the American Episcopal Church, I beg to express my best thanks to you and through you to your board for the sympathy which you have conveyed to us. Very truly yours, JUTARO KOMURA.

"To Right Rev. John McKim, D.D. Tokio."

The message to the Imperial Government and Count Komura's reply have been published by the leading newspapers, both Japanese and foreign. Bishop McKim reports that such an expression of Christian sympathy is especially welcome and appreciated by Japanese leaders at this time, as a rumor has been circulated that the assassin was a Korean Christian. There seems to be no sufficient ground for this statement. It was confidently asserted that he was a member of the Roman Church. The Roman Archbishop of Tokyo immediately communicated with Bishop Mutel of Korea asking for a categorical reply to the inquiry as to whether the assassin was a Roman Christian. Bishop Mutel wired, "No, positively no."

Even before the receipt of the cable from New York, Bishop McKim had left his card at Prince Ito's residence, and as chairman of the General Synod of the Nippon Sei Ko Kwai, had sent an official letter of condolence to the Prince's family.

A CHURCH SERVICE ON A GUNBOAT.

IN the winter of 1864 I was serving on a U. S. gunboat on the Atlantic blockade. Early in March a runner was captured and taken into Beaufort and the boat returned to her outer station in the Gulf Stream. I remember that the weather changed from fair to threatening, and late one afternoon we spoke a square rigged ship to which we gave our noon observation.

That night a southeast blow began which continued for a week; the wind and sea were so heavy that we could make no headway against it with steam and we finally settled down into a steady fight with the seas against which we headed. As the boat plunged into a wave the water rushed over the top gallant forecastle and down upon the main deck like a mill-dam stream. When the stern rose the propeller came out of water and whirled furiously until caught again by the water, and it seemed as though the sternpost would be torn out.

Four men each were kept at the wheel and the engine throttle, respectively; to walk was impossible, and we crawled fore and aft, clinging to lifelines. A pivot gun weighing several tons, mounted amidship, gave signs of breaking loose and was braced with spare spars on either side; and as the ship rolled the spars on the lower side buckled and quivered. A triangular corner of the spanker called "goosewing" aided in keeping head to wind and sea.

The clouds broke up and cleared away on Sunday morning but the sea was still rough and high; the captain, Lieutenant Commander Stephen P. Quackenbush, of Albany, N. Y., sent for me to come into the cabin. I crawled aft by help of a lifeline, when he said "The storm is over and we'll have Church service on the quarterdeck. We can't stand up, but the men can squat down and cling to the lines. I want you to read these prayers (indicating them in the Prayer Book) and have this hymn, 'Jesus, Lover of My Soul,' sung by all hands."

That was a great service; supported by two men who braced me on either side I stood and read the prayers while the crew on the port and officers on the starboard side seated and clinging to lines rigged for safety listened with hats off and with serious attention.

And the hymn—never was it sung so earnestly and appropriately—all sang as if they meant it and they did:

> Jesus, lover of my soul,
> Let me to Thy bosom fly
> While the "raging billows" roll
> While the tempest still is high.

The Hymnal has "nearer waters" roll, which seems to me weak; there were the raging billows and the tempest was still high.

My Prayer Book of 1857 with hymns bound in has "waves of trouble roll." I know not which is right as Wesley wrote it—but, anyway, that was one of the contributory causes which made a Churchman of me. An officer said to me privately: "That was the most impressive church service I ever heard; both officers and men felt that they had passed through the jaws of death and were in earnest when they sang that hymn."

We again spoke the square rigged ship the next day and were then north of Hatteras, having drifted from near Nassau; the sailing ship fared better than our auxiliary steamer, I will not say because of better seamanship because there never were better sea officers than were my fellows, all of whom, save one, have gone before. I read in church last Sunday "My lovers and friends hast thou put away from me and hid mine acquaintance out of my sight."

In absence of an almanac for 1864 I turn to the Prayer Book and find that Easter, 1864, was March 27th. The blockade runners ran in the dark of the moon and our prize was captured March 4th on Friday; the storm began Sunday, March 6th, and ended Sunday, March 13th.

C. G. H.

HOW CAN you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you cannot evade? You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—*J. R. Miller.*

CONFERENCES ON THE THREE-FOLD FUNCTION OF THE CHRISTIAN MINISTRY.

By the Rt. Rev. A. C. A. Hall, D.D.,
Bishop of Vermont.

III.—The Ruling Office of the Christian Ministry.

AS priests we are to lead people to God in prayer, sacrament, sacrifice, and penitence. As prophets we are to teach them from God, in His name. There is also a ruling function in the Christian ministry. The Presbyter is the Elder, with a certain paternal position and authority. We are pastors of the flock of Christ, not only to feed (*βόσκειν*) but to tend (*ποιμαίνειν*) to guard and guide. The two titles of Presbyter and Pastor show the spirit in which our office is to be exercised. (Especially should this spirit, paternal and pastoral, be found in Bishops as archpresbyters, chief pastors, and overseers.)

A common term with us for a parish priest emphasizes the ruling function of the ministry. He is a *rector*. (Bishops preëminently are rulers.)

In this connection let us note two points:

1. Whether bishops or rectors, we are *constitutional rulers*. We are not to insist on our own will and way; we are not autocrats to rule in arbitrary or despotic fashion. Keep in mind two checks: (*a*) The priest (or bishop) is himself *under authority*. He is bound by canons diocesan and general, by the general spirit of the Church, as well as by actual superiors. If we act in the name of the Church, we must not transgress our delegated authority. Our own opinions and preferences are not to be enforced. We can only claim or expect obedience as we show obedience, and that with hearty loyalty, not stinting it, or regarding that counsel only as godly which fits in with our own judgment. We must be ready in many matters to throw responsibility where it really belongs, on the Body of the Church. This is a far surer way to remedy what is amiss than to take things into our own hands. Those who are in chief authority should encourage others to put difficulties frankly before them, and should be careful to meet them with sympathy and in a large-hearted spirit.

(*b*) We are to rule in large part as *presidents of the local Church*. Leaders require followers, and leaders must not get out of touch with their followers. In a parish the wardens and vestry have *rights* which must not be disregarded. While these are respected, they should be taught their *responsibilities* as representatives of the people, to be the pastor's helpers as well as counsellors. The people have a right of appeal to the chief pastor. Bishops should find in their Chapter or Standing Committee a council of advice. They must seek the coöperation of the people and the clergy. They must try to lead and educate those over whom they are placed.

2. So we come to the deeper point of the *temper and spirit* of the priest's rule. It is to be in the spirit of meekness, with the influence and authority that come from love and self-sacrifice. This is the idea (is it not, largely?) of paternal rule and pastoral care. We are not to lord it over the charge allotted to us, but to serve our brethren, not as having dominion over their faith, but as helpers of their joy (1 Pet. 5:3; 2 Cor. 1:24). This is the example of our Lord, which He sets before us. I am among you as he that serveth. He that would be chief among you, let him be the servant of all (Luke 22:27). It should be especially a Bishop's part to shoulder the difficult tasks, to accept responsibility, to bear blame and unpopularity, which might press more heavily on a local clergyman.

Let us mark as a point of the greatest importance, that serving and ruling are not contradictory or antagonistic ideas. They supplement one another. To serve is to seek the best and highest interests of others, their real good. For this we must exercise any legitimate authority and influence we have—in the family, in society, in the state, or in the Church. We are bidden to "rule with diligence" as well as to "obey with cheerfulness" (Rom. 12:8).

The spirit of real service will have the effect (1) of ruling out on the one side self-seeking and arbitrary arrogance; and (2) on the other it will give us firmness in insisting on what is right, even at the expense of immediate loss of popularity and favor, of incurring misrepresentation and opposition. To curry favor, or weakly to yield, is a form of self-seeking, sparing ourselves under color of sparing others. The statesman as well as the parent, the bodily physician as well as the spiritual physician, must be ready to withstand pressure and to stand firm out of true regard for others' interests.

The exercise of official authority is helped by the spirit of personal service. It is thus we gain real influence. Jesus Christ reigns on the cross, and by His self sacrifice calls forth devotion. The self devotion of the sister of mercy or of the priest gains for them an enthusiastic following, a moral sway. It is this self sacrificing rule which is set before us in Ezekiel's description of the true shepherd (ch. 34), though there the primary reference seems to be to the prince or civil ruler, but the whole is certainly applicable to the spiritual pastor. We must not feed ourselves, but feed the flock. We are not to seek our own aggrandizement or power, but the good of those committed to us.

3. This will involve an *adapting of ourselves* to the actual needs of different persons and of different classes. (*a*) We must rule with discriminating love, as our Lord distinguishes the lambs and the sheep, and St. John (among his spiritual children) the young men and the mature disciples.

(*b*) We must, as far as possible, take all circumstances into account, mingling mercy with justice, and so gaining real equity, considering what God expects of each.

(*c*) We should give individual care and sympathy and guidance, after the pattern of St. Paul's greetings at the end of his epistle to the Romans. (How highly this is valued in a chief pastor!)

(*d*) We must labor to help the weak, laying out ourselves more particularly for those who stand most in need, as the Lord declared that He came not to call the righteous but sinners to repentance, as in the days of the Resurrection He showed Himself first of all to Mary Magdalene, in her deep bereavement, and singled out for special manifestations Peter and Thomas, that He might speak His word of peace to the broken heart, the sore conscience, and the perplexed mind.

Let us study St. Paul's address to the Ephesian presbyters at Miletus (Acts 20:18-35), and consider:

1. His own example (*a*) serving the Lord with all lowliness of mind, amid persecution and hardships; (*b*) shrinking not from declaring the whole counsel of God, all that was profitable for his disciples; (*c*) not counting his life dear unto himself, but bending all his endeavors to accomplish the mission entrusted to him; (*d*) his freedom from covetousness, counting it joy in the ministry to give rather than to receive.

2. His charge to the presbyters (*a*) to take heed to themselves and to the flock over which the Holy Ghost had made them overseers; (*b*) to watch because of dangers and false teaching; (*c*) to feed the Church purchased with the Lord's blood.

Examine ourselves concerning:

(1) The *gravity* and *sobriety* befitting a presbyter, representing Christ, charged with such responsibilities. We should show no levity or frivolity, while maintaining a cheerful spirit.

(2) *Firmness in enforcing discipline:* (*a*) Not laying hands hastily on any (1 Tim. 5:22), whether in ordination or in absolution. The context points to the latter. (*b*) Insisting on the proper dispositions for the sacraments. (This is specially necessary in preparation for adult baptism, and Bishops who are to ratify in confirmation the act of the subordinate minister ought to call especial attention to the matter.) Upholding the Christian law of marriage; requiring proper qualifications for office; maintaining the faith—not being liberal with that which is not ours to give away; impartial in administration; enforcing order and righteousness; bearing our witness to the truth of Christian life as well as of faith.

The wide-spreading mischief of laxity should be remembered. In these days of constant travel and much communication, no part of the Church is unaffected by looseness of discipline elsewhere. A priest or bishop by bad precedents creates great difficulties for his brethren and for successors.

(3) *A gentle spirit and consideration in the administration of discipline*—seeking the good of the individual and of the body; not harsh, or with any personal vindictiveness; grieving with the wrong doer. If a man be overtaken in a fault, ye which are spiritual (Jeremy Taylor understands it of spiritual persons, the ministers of Christ) restore such an one in the spirit of meekness—looking to thyself, lest thou also be tempted (Gal. 5:1).

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helped in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how we can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—*Selected.*

GENESIS.

God made a day; and to it gave
The treasures of many an hallowed thought;
Of goodly gifts which came unsought;
The power to live, to fight, to save.
God made a day.

God made a night; of wonders deep;
Of kindliest, heav'n-blest gentleness,
Wherein the angels did caress
A pretty world. His rest to keep,
God made a night.

God made a man. The night, the day,
Bewilder'd with their changing lots,
The sin, the weakening faith, that rots
Their fair disposal, passed away.
God made a man.

God made a paradise above.
And that the man might know his worth,
Lent of its Grace to heart of earth,
So filled him, too, with heavenly love.
God made a paradise.

Seattle, Wash. CYRIL ARTHUR PLAYER.

THE NEW ETHICS AND THE HISTORICAL INTERPRETATION OF THE BIBLE.

BY THE REV. R. BARRINGTON NEVITT.

AN article under the above title has recently raised a most unexpected storm about the ears of its scholarly writers. It is unnecessary to cite the garbled perversions of it which the daily press spread broadcast. A brief examination of the article itself reveals the purpose of it. It is to show how certain difficulties which arose from regarding the Bible as a compendium of ethics are met, when the content of ethics is derived from an inductive study of the facts of human life.

It is by no means easy to fathom the difficulties presented to a mind that seeks to learn its faith and rules of conduct from a Book, when one has ever learned his faith and rules of conduct from the living voice of a living Church. In consequence it strikes us with a curious sense of strong exaggeration, when the polygamy of ancient Jewish heroes and the wars of extermination ordered by Jehovah are regarded as offering today a serious moral difficulty, when confronted with our modern ethical ideas. We have never felt those incidents as practical difficulties in Christian ethics.

But an incident recurs to mind which shows that once at least in modern Britain the Bible was seriously quoted in defense of acts of barbarous cruelty. Bishop Gibson of Gloucester cites a curious passage from the history of the Covenanters. His words will bear repeating[1]: After mentioning John Balfour's justification of the cold-blooded murder of Archbishop Sharp, he thus proceeds: "He and others like him regarded themselves as God's chosen people, and branding all who did not see eye to eye with them in religious matters as idolaters who would bow down to the golden calf at Bethel, imagined that they themselves had received a Divine commission to extirpate such heathen, like the Jews of old, and that they were under a similar charge to show no quarter. Thus the historian of the insurrection of the Covenanters, which the genius of Scott has immortalized in *Old Mortality*, seriously tells us of the grief of one of their leaders when on one occasion some of his followers had to let go five of their captives, 'after that the *Lord* had delivered them into their hands, that they might dash them against the stones'; and he adds that the said leader[2] 'reckoned the sparing of these enemies and letting them go, among their first steppings aside,' for which he feared the *Lord* would not honor them or do much for him." Such a frame of mind is totally incomprehensible to a Catholic. But some such frame of mind is a familiar phenomenon to Protestant teachers. And this, I fancy, lies behind the somewhat cryptic reference to the difficulties felt by the older school of moralists.

It is much to be regretted that our Lord's example in the use of wine is seemingly included among those things "which our modern ethical ideas cannot fail to condemn." Obviously this difficulty is imputed only to those who hold the old-fashioned methods of the teaching of ethics from the text of Holy Scripture. But it is hard to avoid a feeling that modern ethical teachers are regarded as being under compulsion to impute a certain imperfection in this point to our Blessed Lord. And this uneasiness is much increased by consideration of the use of wine at Mass. It is an evident absurdity to regard an abstemious non-communicant as having attained a higher moral plane than a devout communicant. Of course, here is one of those facts of human life which the new ethics must take into account.

They would have been on far less controversial ground, had they raised the difficulty of reconciling St. Paul's return of Onesimus to slavery to his Christian master, Philemon, with our modern ideas of the moral indefensibility of slavery. Perhaps at some future time they will be good enough to show how they would overcome this difficulty. Just now they indicate their method, which is to regard it as a concession to the standards of that time in the world's history.

But when they go on to instance child labor, the relations of capital and labor, and similar modern problems, as finding no Biblical illumination, the perusal of one article alone leaves one in considerable doubt as to what inference they wish us to draw from it. It seems most fitting to suppose they mean that no texts can be quoted as bearing literally upon the moral problems involved. Again the Catholic has a difficulty in fully comprehending the point upon which they wish to insist. But probably they wish to break down a kind of fetich-worship of the Bible. It may be true that there are thousands of conscientious Christians in the pews of many churches who have never faced the moral issues raised by modern civilization. That implies an imperfect state of spiritual development, but really says nothing as to the failure of Christian principles to afford a safe guide in coming to a right decision on such questions.

In truth, the fact that these are only live moral questions in Christian countries is of the utmost significance. It proves that the Christian conscience is alive. It proves that the Christian religion forces men to find an ethical standard of right and wrong in regard to the liquor traffic, the counter-claims of capital and labor, and the place of children in the economic system.

But are we called upon by facts like these to reverse all our previous methods of ethical teaching? Are we to substitute for text-books on the content of ethics an analytic genetic study of the facts of human life? Will such a study provide us with correct principles of conduct? This seems to be the aim and object of this article. "This newer point of view," they say, "takes account of the vital relationship between codes of ethics and contemporary social welfare. It regards moral precepts as instruments by which the social group asserts and maintains its welfare." But that is just what the Bible states the Jews conspicuously failed to do. Every step in advance along the way to holiness was a forced march. It came by compulsion of Jehovah from without, moulding an unplastic and an unwilling material into conformity with His Will. It would exceed the limits of any reasonable article to show that truth in detail.

But one rises from a study of the Old Testament with the strong conviction that the Jews became religious, spiritually-minded, in spite of and not because of themselves and the genius of their race.[3] In fact, it would be truer far to say that moral precepts are the instruments which mould and maintain the welfare of the social group.

But I fear I lack so full a grasp of the nature of the social organism of the world in which I live as would enable me to state dogmatically that the analytic study championed by this unjustly aspersed article will bring us back once more to the philosophic ideal of morality from which we started. But I do shrewdly suspect it would. I fancy we shall find once more, that theology lies at the root of ethics. And it is singular that the "New Theology" is admitted to be calling forth the "New Ethics." And it is certain that if God is only the creation of man's thought, then men's actions will be the sufficient basis of all ethics. But if man depends on *God*, then ethics must at last be only this: the revelation of the Father's holy will as manifested in the Word-made-Flesh, and demonstrated by the abiding presence of the Holy Ghost within His Church.

[1] *"The Old Testament and its Messages."* Sermon VIII: The Book of Judges. Page 70. Published by Wells Gardner, Darton & Co., London. 1905.

[2] See the quotation from a *True and Impartial Account of the Persecuted Presbyterians, etc.*, in the notes to *Old Mortality*, Chapter ix.

[3] See Oehler: *Old Testament Theology*. Introduction.

HE ONLY is an honest man who does that which is right because it is right, and not from motives of policy; and then he is rewarded by finding afterwards that the honest course he has pursued was in reality the most politic.—*Whately.*

CANON XIX, HOW IT WORKS.

AN INQUIRY INTO THE PRACTICAL OPERATION OF CANON 19, AS AMENDED IN 1907 SO AS TO PERMIT MINISTERS NOT OF THIS CHURCH TO DELIVER ADDRESSES IN THE CHURCH ON SPECIAL OCCASIONS.

By the Rev. Elliot White.

Corresponding Secretary of the American Church Union.

THE General Convention, the supreme legislative body of the Episcopal Church, met in Richmond in October, 1907. On the twelfth day of its session it amended Canon 19, "Of persons not ministers in this Church officiating in any congregation thereof," so as to read as follows:

"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be construed as to forbid communicants of the Church to act as lay readers; *or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions.*"

The amendment consisted in the addition of the words "or to prevent the Bishop," etc., at the end of the Canon, printed above in italics. The amendment, after considerable debate and conference with the House of Bishops, was passed in the House of Clerical and Lay Deputies by the following vote: Clergy, ayes, 41; nays, 19; divided, 2. Lay, ayes, 38; nays, 7; divided, 5. The vote in the House of Bishops is not made public, but the assertion has been made, not without denial however, that the measure passed there without a dissenting voice.

It is a matter of history that the passage of this proviso occasioned profound disquiet. While some regarded the proviso as restrictive and regulative in character, others hailed it with delight as the "opening wedge," which, it was hoped, would sever the Church from her traditional policy of insisting that her teachers should be ordained by Bishops of apostolic succession. Others, seeing in the canon a lapse from the essential principles of Catholicity, alleged this piece of legislation as a reason for abandoning our communion for that of Rome. A revival in Philadelphia, in which some of our churches were used by ministers of other denominations, occasioned much criticism, as did also a number of services in various parts of the country in which, even before the canon became operative (January 1, 1908), ministers not of this Church were permitted not only to make addresses, but to preach and otherwise officiate in our channels on equal terms, apparently, with our own ministry. A petition, signed by 1,165 priests, asking the Bishops to suspend the operation of the canon till the meaning of its provisions could be passed upon, was received by the House of Bishops February, 1909; but action upon it was postponed to the General Convention of 1910.

In June, 1909, the American Church Union undertook an enquiry into the practical operation of the proviso to Canon 19, during the year and a half it had been in force. It was felt that a strictly impartial investigation into the matter might be productive of considerable good. If the true facts could be obtained, the alarm, which did not cease to be felt, would thereby either be justified or allayed. If, as the advocates of the proviso believed, the operation of the canon is altogether salutary, the publication of the fact would tend to peace and quietness. If, on the contrary, the canon is proving subversive of the Church's polity, the sooner the fact is proved the better.

In deciding upon a method of action, the council of the American Church Union thought best to apply in the first instance to the Bishops of the Church for information. Not only was it more courteous to address first of all the spiritual head of each diocese, but the Bishops charged with the administration of the canon and the issuing of all licenses must be better informed than priests or laymen.

A circular letter asking for information under five specific heads was accordingly sent to every Bishop whose name is to be found in the *Church Almanac*, and that whether he were in charge of the diocese, or were Bishop Coadjutor, or retired. There are ninety-six dioceses and missionary districts in the Church. From seventy-one of these, through their Bishops, information has been received. Our letters have been from Bishops of every shade of Churchmanship, and have almost without exception manifested a most courteous desire to assist us. In three dioceses only in which invitations to ministers not of this Church have been frequently extended has the union failed to obtain the desired information from its episcopal head. The hearty thanks of the union are accorded to its correspondents for these letters, many of them treating of the subjects involved with great detail.

At the outset of our enquiry, we are confronted with the fact that in eighteen of the seventy-one dioceses from which letters have been received, the canon is wholly inoperative. "We have paid no attention to it." "No permissions have been given." "It is difficulty to imagine conditions under which I should feel justified in permitting a non-communicant to exercise any official duty belonging to a minister of this Church." "We have no use for it in . . . " "It has no effect at all in . . . . " These are some of the expressions used.

Three Bishops report that they have granted not more than two or three licenses. One Bishop, an advocate of the canon, regrets that "very little use" is made of the canon in his diocese. Another, of substantially the same views, says that "it is used sparingly." It is evident that in quite a number of dioceses the proviso is a dead letter, either because the Bishop has announced publicly that he will not issue any licenses, or because the clergy and laity have no desire to avail themselves of its provisions. For this reason the number of Bishops able to give us information out of their own experience is considerably diminished.

The first head under which information was requested by the union was whether, in the opinion of the Bishops addressed, "the amended canon tends to increase or to diminish the use of our pulpits by those not ministers of this Church." While the expression "use of our pulpits" was justly criticised by one of our correspondents, there seems to have been no misunderstanding of the intended meaning. Eight Bishops believe that there has been an increase. One says that the increase would have been greater had it not been for the excitement occasioned and discussion aroused. Seven reply that it has not increased, and nine that it has neither increased nor diminished. Eight believe that it has tended to diminish. "The pulpits are a little tighter closed," says one. "The amended canon plus the excitement has tended to reduce irregularities." "The canon tends to regulate, legalize, and so diminish the use of our pulpits," says still another. On the other hand, we are told that "The application of the canon seems to have brought the clergy of our Church into closer connection with undenominational and interdenominational religious and reform movements," Examples are given of this in temperance and Sunday school work. One Bishop thinks that "no self respecting minister (not of this Church) would care to subject himself to the requirements of the canon."

The union asked, secondly, for information as to the method of administering the canon, whether general regulations have been issued permitting, under certain circumstances, the clergy of the Church to issue invitations to ministers not of this Church, or whether the Bishop is accustomed to deal with each case separately. The opinion is expressed in most cases quite strongly, that the Bishop should deal with each case as it arises, and that no other course is admissible under the wording of the canon. One Bishop places the responsibility for the fitness of the occasion and of the minister invited entirely on his clergy. Two think that general regulations might be expedient in large dioceses, though they do not have them in their own. Some Bishops issue general licenses to lay representatives of the Board of Missions, secretaries of the B. S. A., etc. Several have been kind enough to send copies of the printed form on which they require applications for license to be made.

It has been suggested, on the theory that publicity tends to correct abuse, that the publication in the diocesan paper, or the reporting to the diocesan convention, of the licenses granted would prove useful. Three Bishops are accustomed to do this, and one thinks it might be helpful. The others either fail to perceive the use of such a custom or deem it unwise, as keeping up excitement, encouraging the use of licenses, or as unfitting by reason of the temporary character of the permission given.

In view of a claim publicly made that a clergyman was acting within his rights in throwing open his church for union meetings, under color of which ministers not of this Church might only make addresses, but preach, conduct service, etc., without the need of applying for a license, the Bishops were asked for their individual opinion in the matter. Almost all the Bishops declare themselves strongly against the legality of such a proceeding. "It is a plain and intentional violation of the meaning of the canon." "The clergy have no right to use

their churches for union meetings." "The amendment clearly makes such meetings illegal." "It is not in the power of a rector to permit the church to be used for other than Church services." Numerous similar opinions might be quoted. It appears that in two states, comprehending five dioceses, such a proceeding would be contrary to civil law. Two Bishops, however, believe that a rector is within his right in the use of his Church for union meetings. The reasons given are interesting. One appeals to the missionary record of a diocese in which he asserts the custom of holding union meetings has prevailed "from time immemorial." The other makes the claim that in newly settled states the townspeople contribute, without regard to denominational preference, to the first church that happens to be built. Morally speaking, such churches are union chapels, and where they happen to be held by Episcopal vestries, the refusal of their use to members of other religious bodies would be discourteous. One Bishop also differentiates between a congregation assembled for worship, and one assembled for the discussion of such themes as civic and social righteousness. In the latter case he would regard the calling of a union meeting without reference to the Bishop as justifiable.

The last question on which information was requested was whether Bishops addressed would care at this time to express an opinion as to the desirability of making the canon more liberal or more restrictive in the matter of the use of the churches by those not episcopally ordained. Fourteen Bishops believe in leaving the canon as it is. "Further time should be allowed to see how the canon works." "The present canon is harmless and not prejudicial to the dignity and authority of the Church's ministry." "Would favor repeal, if it did not appear that greater laxity would prevail." Thirteen favor making it more restrictive. It is suggested that the canon might well be made plainer, also that interpretation would improve it almost as well as amendment. Others, on the other hand, would have the restrictions removed still further. One, for example, believes in "the greater use of our pulpits by denominational ministers."

Some of the comments of our correspondents on matters not directly covered by our questions may be noted as interesting and instructive. One Bishop says he has invited a Methodist minister who attended services to offer prayer at the close of the meeting. He did this under Canon 19, as he explained to the congregation. The occasion was a special one, "by reason of the extraordinary courtesy displayed," and the address was made, "not to men, but to Almighty God." This happened, he says, in a place "where the Church is weak." The same Bishop says: "As for those who hold that the House of Bishops was governed, not by the Holy Spirit, but the spirit of evil, I can only say, 'May God have mercy upon them and bring them to repentance and a better mind.'" We also note that in one diocese women are permitted to make addresses, "extracanonically." These are the two most "liberal" interpretations of the canon thus far received.

Several Bishops express the belief that "no canon could be framed to curb effectively disloyal men. Some rectors would not pay attention to any restrictions."

In conclusion, the compiler of this report desires to state that he has endeavored to set forth with entire impartiality the opinions of those who have favored the union with their views. The letters were not written for publication, and to give names and dioceses might in some instances imply a violation of confidence. On the other hand, most of the letters are of a nature that would justify their perusal by those really interested in the questions involved.

"TAKE THESE THINGS HENCE."

By Marie J. Bois.

COUNTLESS times have we read the story of our Lord's cleansing of the Temple, without perhaps thinking of applying it to ourselves. "What, know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." These are awful words, if we stop to consider what they should mean to every Christian who has received the gift of the Holy Ghost by the laying on of hands in confirmation. The temple of God! Is this temple then ready for Him? Let us dare to look into the depths of our hearts and search them. Let us pray with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting." Is the fire of love burning brightly to welcome our Saviour and Redeemer when we "draw near" to feed upon Him, to eat His flesh and to drink His blood, and to offer the sacrifice of praise and thanksgiving? Hear His voice: "Take these things hence; make not my Father's house a house of merchandise." What! are such stern words addressed to us, His children, humbly striving to serve Him and longing to learn to love Him above all things? Yea, for these very longings and strivings, stirring the depths of our heart, cause us to hear more clearly His command, "Take these things hence."

What things? Have we not given ourselves to Him body, soul, and spirit? Are not our hearts already His? What more can we do? Let us ask Him to turn the searchlight of His truth into the inmost recesses of that heart which we so fondly imagined to be His and His only. What are these dark nameless things trying to escape the light, the pitiless light, revealing their ugliness? They shrink away before the "two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, discerner of the thoughts and intents of the heart." What are these doing in His temple? "Take these things hence," for our God is holy, and "all things are naked and opened unto the eyes of Him with whom we have to do." Let the two-edged sword do its purifying work, though the heart cries out in anguish under it. How dare we refuse to coöperate with God's Holy Spirit? But surely these other things are harmless, there is no sin in them? Perhaps not, but they are cumbersome; they fill up a heart which He wants to be His only, for our God is a jealous God. And then, and only then, emptied of self, our hearts will at last be ready to receive Him who has graciously promised, "We will come unto him and take up our abode with him." Shall we not make ready for our heavenly guest?

TICKINGS OF THE CLOCK.

TIME is spiritual money.

Take care of the days and the years will take care of themselves.

Spend each minute as carefully as a faithful housekeeper spends each penny.

Don't throw away the golden hours, simply to catch the silver dollar.

Invest your time as profitably as you do your capital.

Money sometimes takes wings; time always does.

All time spent on self is an unprofitable investment.

Keep account of your time.

The average amount of a man's income is three score years and ten.

Some are rich, some poor. Each is accountable for the amount of capital personally received.

Every account must be finally handed to the auditor.

At that day of reckoning, a few well spent years will be of infinitely more value than a millionaire's pocket-book.

F. G. C.

THE WORK of restoring the Holy Communion to its proper place as the chief service of the Lord's Day, and the chief spiritual obligation of Christian people, is going on throughout the Church, the world over. It is difficult for those who have been trained the other way to revise their beliefs and practices. Those who have been brought up to believe that they are doing their Sunday duty when they attend morning or evening prayer and hear a sermon, are disturbed, if not distressed, when it is pointed out that the only service known to the New Testament is the Holy Communion—the Breaking of Bread; that this service was instituted by Christ Himself, and made obligatory on all His followers; and that for fifteen hundred years after Christ it was universally the Sunday service of the followers of Christ. Morning and evening prayer are beautiful and helpful offices, and the music and the singing which have been attached to them are very inspiring, but they are not of Divine appointment, and only originated in the reign of Edward VI. Their setting in the Prayer Book shows that they are the "Daily" Offices, intended to be said on all other days of the week, as well as Sundays. Morning prayer was never designed to take the place of the Holy Eucharist in the Sunday worship; it was simply a preparation for it. The teaching of the Bible, the Prayer Book, and the Church, has never been other than this, though priests and people have largely ignored it. Perhaps, when our people come to perceive the real presence of the Lord Jesus in the Sacrament, they will perceive, also, the difference between His service and all others, and will find it less difficult to adjust themselves. At any rate it is not a question of what we like, or deem expedient, but of what He did, and wills.—*Oregon Churchman.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE IMMIGRANT IN POLITICS.

CONGRESSMAN BENNETT of New York, who is also a member of the Immigration Commission, was one of the leading speakers at the Cincinnati meeting of the National Municipal League, his subject being "The Effect of the Immigrant on Municipal Politics." He drew some interesting conclusions, among which were the following:

"What we learn, certainly, concerning our most recent citizens from the Hearst vote are these things:

"1. They are independent voters.

"2. They are not constrained to remain with the party in power, nationally.

"Nor do they remain with a party simply because it is usually dominant locally.

"4. They are not afraid to sacrifice immediate possible benefit by attaching themselves to a lesser party and temporary movement.

"5. They are moved by appeals addressed to good citizenship.

"6. They are quite certain to range themselves on the right side on a question of morals.

"7. A certain proportion of them are moved by direct appeals based on alleged class distinctions.

"8. The thinly-veiled policy of license advanced by the Tammany candidate did not draw them from Mr. Hearst, though he vigorously condemned license and its advocacy.

"These things have been proved concerning the immigrants. Without going into specifications which are, however, well understood locally, these things were not proved:

"1. That he always votes for a fellow-countryman or a co-religionist.

"2. That he can invariably be stampeded by a race or religious issue.

"3. That he votes blindly.

"As to all of us who live in large cities, it was incontestably proved that leading candidates should have other than party strength; that our city elections are becoming increasingly non-partisan and therefore increasingly uncertain, and, above all, that as we increase our election safeguards, we decrease the dangers from, and increase a proper trend of, the vote of our present and future foreign-born voter."

SPASMODIC REFORM.

Mr. Bannard, the recent fusion candidate for mayor of New York, in an address during the campaign said that once in a while the city has a spasm and overthrows Tammany, and then expressed the hope "that one of these reform spasms will come this year." In this single sentence, as the New York *Tribune* pointed out, Mr. Bannard consciously or unconsciously put his finger on the weak spot of reform.

Movements in New York, and in other cities as well, instead of being continued, determined, aggressive, are spasmodic.

"To rely on a spasm to carry an election and to carry through reforms is to build one's expectations on foundations of sand. After the excitement of the agitation has worn away, the city will soon drift back to old conditions. Uncovering scandals in administration, 'kicking the rascals out,' will not suffice to give good government—there must be some active policy of reform decided on and carried out actively. Unless that be done there will be little chance for a political spasm in New York, and very little chance in the way of reforms accomplished, even if that spasm should prove successful and the voters be aroused to the extent of turning Tammany out of office."

At one of the round-table conferences held in connection with the Cincinnati meeting of the National Municipal League, one of the delegates asked, "What shall reform bodies do between elections?" to which Lawrence Veiller, the effective tenement-house reformer of New York, replied, "Fancy Tammany Hall asking what it would do between elections!"

There's the answer.

SOCIAL SERVICE WORK BY THE CHURCH.

It is curious what mistakes even well informed officials and editors can make concerning current matters. For instance, the annual report of the New York Charity Organization Society, in discussing The Year in Social Work, discusses, among other things, the social work of the churches, saying under this head:

"Several church denominations have national committees or departments which are studying social conditions, discussing them and what the Church can do to improve them, and issuing literature: the Methodist Federation for Social Service, with its week's programme at Chautauqua; the Commissions on Social Service of the Northern Baptists; the Presbyterians' Department of Church and Labor; the Congregational Committee on Industrial Organization; the Department of Social Service of the American Unitarian Association; and the Commission on the Church and Social Service, appointed by the Federal Council of the Church of Christ in America. The Young Men's and Young Women's Christian Associations are expanding their industrial work."

It will be observed that there is no reference whatever to the work which the Episcopal Church has been doing for years through organizations like the Christian Social Union, C. A. I. L., and the expanding list of diocesan commissions on social service. The Episcopal Church was the pioneer in the field, the organization of the English Christian Social Union and of the American Christian Social Union antedating, so far as I have been able to ascertain, all other religious bodies in this field.

IN PHILADELPHIA.

A significant indication of the growing interest of the clergy in social questions is to be found in the Kalendar of the Clerical Brotherhood of the diocese of Pennsylvania for 1909-1910. The following is a list of some of the subjects which are to be considered before that body:

"The New Anti-Mortality Movement," Joseph H. Neff, M.D., Director of the Department of Public Health and Charities.

"Modern Methods of Child-Saving," Mr. Fred S. Hall, Secretary Pennsylvania Child Labor Association.

"The Sale of Helpless Womanhood," O. Edward Janney, M.D., Chairman National Vigilance Committee for the Suppression of the White Slave Traffic.

"The Morals of Housing," Mr. Gustavus A. Weber, Secretary of the Philadelphia Housing Commission.

"The Lighthouse. Settlement Work," Mr. R. R. P. Bradford, Founder.

"Scientific Relief; Why, When, Where, and How to Give," Mr. Porter E. Lee, General Secretary Philadelphia Society for Organizing Charity.

"The Consumers' League (Sweat Shops, The White List, Working Age, Living Wage, The Care of Working Girls, etc.)" Mr. John R. Howard, Jr., former President Consumers' League, Buffalo.

"The Court that Prevents Criminals," the Hon. F. Amedee Bregy, Judge of the Quarter Sessions Court, Philadelphia.

"The Character Development League," Martin G. Brumbaugh, Superintendent Public Schools, Philadelphia.

"The Practical Workings of the Immigration Laws at the Port of Philadelphia," John J. L. Rodgers, U. S. Commissioner of Immigration.

"THE OPEN DOOR"

is the title of the weekly established this autumn by the Episcopal City Mission of Los Angeles. The initial number declared that:

"The Church stands in front of a door not simply unlocked, ajar, but wide open. In order to her success she has nothing to do but first of all to see the door and then to enter in through it to boundless fields of influence and blessing.

"In the field of social service in the cities the door is even wider open. The remarkable growth of Los Angeles has developed conditions that make social problems, and we are confronted with serious questions of poverty, unemployment, vice, crime, disease, and irreligion. At the same time we have in Los Angeles an unusually large number of alert men and women who are grappling with civic and social problems and are determined to prevent conditions, the increase of which would be inexcusable in a city whose greatest growth has taken place in the days since the discovery of social responsibility and programmes for city building. Every sincere and intelligent effort to do social service meets with cordial sympathy and coöperation. So many and great are the opportunities that we are often seriously tempted to undertake responsibilities far in excess of our Society's resources."

SAMUEL GOMPERS, when he returned from his European trip, wrote in the *American Federation:*

"I have seen the best that Europe affords—her art, her beauty, her treasures, her industrial progress. I have seen her worst, the accentuated poverty and the misery in which her masses live. Yet, despite this latter fact, there is evidence on every hand of the dawn of a new era. The germ of industrial and social reform is beginning to fructify."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SPIRITUALIZE NATIONAL HOLIDAYS.

To the Editor of The Living Church:

YOUR issue of November 27th contains a letter published under the title "Spiritualize National Holidays," which suggests a work that the Church Militant might well undertake. You dwell upon it, in your comment, chiefly from the standpoint of the benefit that might be obtained if a celebration were held on election mornings. Undoubtedly the inauguration of such a practice would not only be beneficial in causing those to think who are regular in observing their civic duties on election day, but it might help to recall to their sense of duty toward the nation those good men who neglect to vote and who thus are quite as responsible for the choice of bad officials as though they had voted for them.

Further than this, however, would it not foster patriotism? How few, to-day, stop to muse upon the causes for thanksgiving in the heart of Americans for the events commemorated on Independence Day! How few even attach true importance to Memorial Day, and Thanksgiving Day. Would our union labor Churchmen not welcome a celebration upon their distinctive Labor Day?

The same train of thought came to the writer in October, upon the celebration of Columbus Day, October 12th, which is a legal holiday in Colorado. For some reason the celebration of this day by any formality has been left to our fellow citizens of Italian origin. All over Colorado the papers reported celebrations carried out by committees of Italians, and every one of these programmes began with a celebration of the Mass at the respective Roman churches. It was so even here in our little town, and the little Roman chapel was so crowded that a number had to stand outside the door and windows. The Italians in this section being all of the Roman Church, they naturally held their religious observances in that Church's building here, but many of the Roman parishioners attended who were not Italians. Afterward there was a parade in which the school children participated, without regard to nationality, and the day was closed with merry-making. Probably these Italians had brought their ideas of a public celebration from the old country; certainly they did not learn it from Americans; and the more shame to us, say I.

Yours truly, HERMAN G. OVERBECK.

Glenwood Springs, Colo., December 7, 1909.

THE HOLY CROSS MOUNTAIN MISSION.

To the Editor of The Living Church:

FROM time to time inquires have come to us concerning the connection between the work of the Order of the Holy Cross and other mountain missions in East Tennessee. At the suggestion of Fr. Claiborne, rector of Sewanee, I am encroaching upon your space to make a short statement that may clear up misapprehensions which have arisen in certain minds.

The works under the charge of the Order of the Holy Cross are: St. Andrew's School for Mountain Boys; the mission connected with the school; and St. John's mission, Battle Creek (Dove Post Office, Tenn.). This group is entirely distinct from the work under Fr. Claiborne's charge. Money and supplies sent to us do not apply to his work, nor are St. Andrew's School and the mission connected with it in any way beneficiaries of help sent him. The works are quite independent of each other.

A word about the inception and development of St. Andrew's may interest your readers. The idea of a boarding school in these parts for mountain boys was originally Fr. Claiborne's. Representing the diocese, he raised, some years ago, with his characteristic energy, something over $12,500, which he applied to the beginnings of the work—purchase of land, erecting buildings, etc. The Order of the Holy Cross took charge of the work in 1905, opening St. Andrew's School, and about a year and a half later the diocese deeded the property and its appurtenances to the Order with certain conditions in the deed as to its use for Church and educational purposes. Since that time the Order alone has been responsible for the support of the work. As we have undertaken to conduct the school and mission without calling on the diocesan mission board, we hope our friends will be very good to us with their offerings. We are able to keep 25 boarders in the school the entire year, and to conduct the two missions (the Battle Creek mission has a parish school connected with it under a resident teacher) for about $4,000 a year. We publish a little bi-monthly, *St. Andrew's Messenger*, which we should be glad to send to anyone who may be interested.

SHIRLEY C. HUGHSON, O.H.C.

THE SISTERS' WORK AT SEWANEE.

To the Editor of The Living Church:

I NOTE in your issue of December 4th a correction to my article printed October 16th, on Missions in Tennessee, made by the Rev. Mother Superior of St. Mary's-on-the-Mountain. Permit me to say that I regret exceedingly having misunderstood, in my brief and hurried visit, any information given me by the sisters in regard to the school. I endeavored to repeat it all accurately and to awaken greater interest in the excellent work being done there by a faithful and friendly description of what I was privileged, with others, to see and learn. My only wish was to aid the school, and I trust no harm will come of the unintentional mistake. The second correction, regarding financial conditions, although included with the first one, cannot be laid to my charge, as the casual reader might imagine, from the wording, since I made no mention of money in my article.

With deep interest in Sewanee and all its good works,

Sincerely yours,

December 11, 1909. (MRS.) ISABELLA L. CANDEE.

THE LONDON SOCIALIST DEMONSTRATION.

To the Editor of The Living Church:

I WANT to say a word of approval of the dignified letter of protest of my comrade, Leonard G. Wykes, in this week's issue against the expressions of your London correspondent concerning the presence of members of the Church Socialist League at a protest meeting against the execution of Senor Ferrer. I appreciate it the more because I was called sharply to account for presiding at a similar meeting here in Utica. And I want to say right here, that in my humble opinion the same elements of bigoted tyranny that caused Ferrer's death are causing the same criticisms of myself, Mr. Wykes, and others who have joined in such protest meetings. It does not matter to us what Ferrer's teachings were. By our presence at protest meetings we simply stand out against the monstrous wrong done to a worker for progress and enlightenment. Balaam was enlightened and instructed by the voice of an ass, who perhaps did not have reason enough to be tinctured by heresy. Yet when some of us who have our ears to the ground, discern truth and justice from the protests of such men as Ferrer, why then we are instantly condemned. Instead of the members of the Church Socialist League being "forever condemned," as the London correspondent so glibly states, they and all other lovers and actors for the ever advancing horizon of liberty will, in the social revolution that is to come, be honored. A. L. BYRON-CURTISS.

St. Luke's Rectory, Utica, N. Y., December 10.

IT MUST suffice here to say that the vices of Christendom are common to humanity, its virtues are largely its own, says Lyman Abbott in the *Outlook*. Cruelty and oppression, fraud and deceit, drunkenness and prostitution, are a part of the world's history. What is not a part of the world's history, but only part of the history of Christendom, is the abolition of slavery, the emancipation of government, the creation of a sense of commercial honor which has made possible banks and a postoffice and a credit system, hospitals and asylums for the unfortunate, reformatories and penitentiaries for the criminal, and a temperance movement which has promoted in the individual and in the community the power of self-control. What is common to humanity is a poignant sense of remorse for sin.

Literary

HOLIDAY LITERATURE.

Memorials of St. Paul's Cathedral. By William M. Sinclair, D.D., Archdeacon of London. Philadelphia: George W. Jacobs & Co. Price $4.00 net.

The two most famous shrines in England that are visited by all American tourists are St. Paul's Cathedral and Westminster Abbey; the latter for its exquisite Gothic architecture and as the mausoleum of England's great men, the former for its majestic beauty as a comparatively modern Cathedral and its connection with London life and history. It is with great expectations that one takes up such a volume as Archdeacon Sinclair has written, nor will the reader be in the least disappointed. The author's learning, his perfect familiarity with the subject, and his official position combine to assure us of the depth of his researches and the accuracy of his statements. With these he unites a literary style that is full of life and vigor, dignified but not stilted, and that attracts the reader and impels him to continue reading almost in spite of other duties demanding his time.

The matter of the book deals with the history of the site from the earliest days of England's history, and the three famous churches that have been erected thereon. The student can gather a great deal of London's history from the book and add to his studies many incidents gathered from books, MSS. and pamphlets either out of ordinary reach or out of date. Dr. Sinclair not only describes the effects in brick and stone as seen in the architecture, but also the lives of those who have been associated with the Cathedral, often touching upon great national events and again descending to the lives of ordinary London citizens. The pictures drawn are not mere outlines but faithful portraits and striking word paintings of the historical and national life that has for at least sixteen hundred years circled around this sacred spot, and which makes St. Paul's Cathedral what it is to-day, the center of the religious life of the nation, and a noble illustration of the reality of the Faith of the Church of England in its multitudinous services and extended usefulness. The attractive binding and the beautiful illustrations help to make the book a most happy one as a gift.

JOSEPH RUSHTON.

With Christ in Palestine. By A. I. Schofield, M.D.; New York: R. F. Fenno & Co. Price $1.25.

Four addresses on Bethlehem, Nazareth, Capernaum, and Jerusalem, illustrated with excellent photographs, dealing with the birth, life, work, and death of Christ fill the pages of this book. The lectures were delivered in London by request and breathe a tone of reverence, careful research, and an earnest desire to impress upon his readers the lessons learned from a visit to the four cities so closely connected with the Saviour's life. The book is a suitable one to place in the hands of one who wavers in his acceptance of the Gospel story. The book is neither apologetic nor polemical, but the result of a visit to the Holy Land that was apparently taken to confirm Dr. Schofield's own religious life and to enable him to strengthen the faith of others. The book is attractively bound and enclosed in a cardboard box of chaste design.

BIBLE CRITICISM.

Researches in Biblical Archaeology. Vol. II. The Historic Exodus. By the Rev. Olaf A. Toffteen, Ph.D. Published for the Oriental Society of the Western Theological Seminary, by the Chicago University Press, 1909. pp. xii.+339. Price, $2.72 postpaid.

The Oriental Society of our Western Theological Seminary, and Professor Toffteen, deserve sincere commendation and congratulation on the publication of this valuable contribution to a fascinating subject. Not the least interesting feature of this scholarly work is the treatment of the Higher Criticism of the Hexateuch. Accepting the Documentary Hypothesis as the basis of his researches, our author yet takes an all but independent stand on nearly every critical question. His conclusions are most interesting. P., the "Priestly" document, the youngest of all, is shown to be at least as early as the days of Joshua. E., the "Elohistic" (Ephraimitic) document is clearly demonstrated to be Mosaic, dating back to the Giving of the Law at Mt. Horeb. D., the "Deuteronomic" document, is, according to Dr. Toffteen, just what it claims to be:—*i. e.* it was written by Moses; at least chapters 1-29 are Mosaic; and its date is forty years later than that of E., or at the close of the forty years in the Wilderness. There is no reason, the Professor thinks, why J., the "Jahvistic" (Judaic) document cannot be as old as E. Thus the critical views are all disproved; and the traditional claims as to authorship and dates of the "Books of Moses" are given their rights, and that by a scholar the equal, in every sense, of the critics. The old critical argument from language is fully examined and found wanting. The author makes a suggestion, most fascinating to a philologist, to wit, that linguistic differences existing among the documents may, and probably can, be explained as dialectic variations.

Our writer gives special attention to the account of the Exodus. While we cannot always follow him, yet we are certain that, on the whole, his conclusions will win the approval of the best linguistic, historical, and Biblical scholarship. No better, clearer, or more satisfactory study of the Exodus is known to us than this which Dr. Toffteen presents. Especially is this true of the discussion of the date of this event, according to J. E. D.

Throughout the work exceedingly skilful use is made of the monumental and documentary material that has come down to us from the Ancient Orient. The Tel-el-Amarna letters, the stela of Sebek-Khu, and the Jewish (Aramaic) papyri of Elephantine, and other collateral, though less important, material, are all handled with a mastery that argues rare scholarly erudition.

While in general agreement with Dr. Toffteen, we cannot accept all his conclusions. This is the fact, notably, in regard to his theory of two Exodi. While our space does not permit a detailed criticism, we cannot forbear calling attention to one linguistic argument. The differences in the Septuagint spelling of the name of Moses cannot be even contributary evidence of two Exodi. In Modern Greek o (ω) and ou (ου) are often interchangeable, and Mose and Mouse would be the same name; and why may not this be true of Septuagint Greek? Again, the Hebrew name *Mosheh* might also be read *Musheh;* and the Arabic does have the form Musa. Nor can we fully accept his account of religious conditions in early Israel, nor his theory of three lines of Jewish Priesthood.

These things apart, we most cordially endorse Dr. Toffteen's conclusions. He has thrown floods of light on the Hexateuch and the Book of Judges; and he has triumphantly vindicated—if such vindication was necessary—the historicity especially of the Exodus and of the Period of the Judges. Many problems yet wait solution; but the way has been pointed out to future investigators. The map is excellent. The many plates give the expert a welcome opportunity to check the author's conclusions by constant and easy reference to the original documents on which he bases much of his discussion. The appendices are valuable; and the chronological table, which—we note in passing—omits the dates of the hypothetical second Exodus—is carefully worked out and exceedingly useful to the scholarly reader. The indices are full, without being overcrowded. Its excellent typography and its beautifully reproduced plates make it a delight to read the book; and its artistic binding renders it an ornament to any library.

F. C. H. WENDEL, PH.D.

Our Bible Text. Some Recently Discovered Biblical Documents; with an Appendix. By the Rev. W. O. E. Oesterley, D.D., pp. viii.+67. London: Skeffington & Son. Price, 2 shillings.

This valuable little book contains three lectures originally delivered, in London, by the author under the auspices of the Central Society for Sacred Study, and an appendix. The lectures deal with a recently discovered Papyrus of the Ten Commandments in Hebrew, with the new Sayings of Jesus, and a new Uncial Manuscript of the Gospels. The treatment, while necessarily brief, is by no means superficial or inadequate, placing at the disposal of the general reader material otherwise not easily accessible. The appendix deals with a lost Uncial Code of the Psalms, destroyed some time ago by fire in the Turin University Library, and with a LXX MS. of the *Dodekapropheton.* In this connection he briefly summarizes what information scholars possess on the *Septuaginta.*

The work is scholarly and, within its limits, adequate. It will prove invaluable to busy clergymen, and to leaders of the advanced Bible classes and normal classes of our Sunday schools. Bibliographies appended to each section and five excellent plates greatly enhance its value.

F. C. H. W.

MISCELLANEOUS.

A "MYSTERY PLAY" entitled "The Nativity" and described as "A Twelfth Night Play," by Leonora Sill Ashton, has just been reprinted from the pages of the *Young Churchman* by The Young Churchman Co., Milwaukee. In four scenes the Christmas story is told, in recitation, dialogue, hymn, and chorus, the characters being adapted to Sunday school children. It will be useful for the children at a twelfth-night Sunday school celebration. The text is adorned with illustrations and also contains such music as is required where not conveniently to be obtained in the hymnal. Price $3.00 per hundred, carriage additional. Sample 5 cts.

INTERLUDES, *In a Time of Change, Ethical, Social, and Theological,* is the title of a new book by the Rev. James Morris Whiton, Ph.D., one of the editors of the *Outlook.* As the title indicates, the book is a re-statement of old positions. Thomas Whittaker, Inc., publishes the American edition. The same house has also published a new volume of essays by J. Brierly, of the (London) *Christian World,* under the title of *Aspects of the Spiritual.* Various former volumes from his pen have placed him in the foremost ranks of writers of this class.

THE ANSWER.

Thy soldier, Lorde, am I. For Thee I fighte;
For Thee I strove: for Thee and for the righte;
Since first my knightly armoure I put on;
Spotless in whiteness, clear as light it shone,
My golden spurres, my glittering goode sworde,
I girded on for Thy sweet Name, O Lorde;
And kneeling to Thee, made my humble prayer.

Thy soldier, Lorde, I vow myself to be.
I pledge my faith, I yielde myself to Thee,
And Thee I follow. Thou art all my quest,
One boon I ask; and, asking, leave the rest
In Thine own keeping. Grant me, Lorde, to fighte
At Thy side ever, day and noon and nighte:
And, dying, let me look upon Thy face.

And now at laste, a prisoner, O Lorde,
Mine Armoure stained and dented, my goode Sworde
Broken in twain, they lead me forth to die
Upon a Cross. Thy soldier still am I.
I thought to die victorious by Thy grace
At Thy dear side, gazing upon Thy face,
A soldier's death. Is this the answer, Lorde?

The darkness gathers round me. Ah! the pain!
Thy soldier, Lorde, I will not now complain.
I follow still. To look upon Thy face
I am not worthy, Lorde, but by Thy grace
I follow Thee in all this pain and loss,
And humbly, gladly, do accept the cross
Which Thou didst bear for me. Thy will is best.

What is the light that glimmers round me here?
What voice that breaks so gently on mine ear?
Soldier of Mine, the fight is fought. Well done!
The struggle ended and the victory won!
The light glows brighter. A cross touches mine,
And lo! Thy Face! Thy face, O Lorde Divine.
The quest is ended. Thou hast answered, Lorde.

IVY BOLTON.

THE CHURCH UNIVERSAL.

"SELDOM," may write an *Evening Post* book reviewer on November 12, 2009, "is it our good fortune to come across as perfect a piece of work as James Brown Ducey's 'The American Clergyman in the Early Twentieth Century.' The book consists of exactly half a hundred biographies of eminent Churchmen; in these fifty brief sketches is mirrored faithfully the entire religious life, external and internal, of the American people eighty or ninety years ago. We can do our readers no better service than to reproduce, from Mr. Ducey's pages, in condensed form, the lives of half a dozen typical clergymen, leaving the reader to frame his own conception of the magnificent activity which the Church of that early day brought to the service of religion.

"The Rev. Pelatiah W. Jenks, who was called to the richest pulpit in New York in 1912, succeeded within less than three years in building up an unrivalled system of dancing academies and roller skating rinks for young people. Under him the attendance at the Sunday afternoon sparring exhibition in the vestry rooms of the church increased from an average of 54 to an average of 650. In spite of the nominal fee charged for the use of the congregation's bowling alleys, the income from that source alone was sufficient to defray the cost of missionary work in all Africa, south of the Zambesi River. Dr. Jenks' highest ambition was attained in 1923 when the Onyx Church's football team won the championship of the Ecclesiastical League of Greater New York. It was in the same year that Dr. Jenks took the novel step of abandoning services in St. Basil's Chapel, now situated in a slum district, and substituting a moving-picture show with vaudeville features. Thereafter the empty chapel was filled to overcrowding on Sunday. To encourage church attendance at Sunday morning services, Dr. Jenks established a tipless barber shop. Two years later, in spite of the murmured protests of the conservative element in his congregation, he erected one of the finest Turkish baths in New York City.

"The Rev. Coningsby Botts, Ph.D., LL.D., D.D., was regarded as the greatest pulpit orator of his day. His Sunday evening sermons drew thousands of auditors. Of Dr. Botts' published sermons, our author gives a complete list, together with short extracts. We should have to go far to discover a specimen of richer eloquence than the sermon delivered on the afternoon of the third Sunday after Epiphany, in the year 1911, on 'Dr. Cook and the Discovery of the North Pole.' On the second Sunday in Lent, Dr. Botts moved an immense congregation to tears with his sermon, 'Does Radium Cure Cancer?' Trinity Sunday he spoke on 'Zola and His Place in Literature.' The second Sunday in Advent he discussed 'The Position of Woman in the Fiji Islands.' We can only pick a subject here and there out of his other numerous pastoral speeches, 'Is Aviation an Established Fact?' 'The Influence of Blake upon Dante Gabriel Rossetti,' 'Dalmatia as a Health Resort,' and 'Amatory Poetry Among the Primitive Races.'

"The Rev. Cadwallader Abiel Jones has earned a pre-eminent place in Church history as the man who did most to endow Pittsburgh with a permanent Opera House. Our author relates how in the winter of 1916, when the noted impresario Silverman threatened to sell his Opera House for a horse exchange unless 100 Pittsburgh citizens would guarantee $5,000 each for a season of twenty weeks, Dr. Jones made a house-to-house canvass in his automobile and went without sleep till the half million dollars was pledged. He fell seriously ill of pneumonia, but recovered in time to be present at the signing of the contract. Dr. Jones used to assert that there was more moral uplift in a single performance of the 'Mikado' than in the entire book of Psalms. One of his notable achievements was a Christmas eve service consisting of some magnificent kinetoscope pictures of the Day of Judgment with music by Richard Strauss. Tradition also ascribes to Dr. Jones a saying that the two most powerful influences for good in New York City were Miss Mary Garden and the Eden Musée. But our author thinks the story is apocryphal. He is rather inclined to believe, from the collocation of the two names, that we have here a distorted version of the Biblical creation myth.

"The Fourteenth Avenue Church of Cleveland, Ohio, under its famous pastor, the Rev. Henry Marcellus Stokes, exercised a preponderant influence in city politics from 1817 to 1925. Dr. Stokes was remorseless in flaying the bosses and their henchmen. At least a dozen candidates for Congress could trace their defeat directly to the efforts of the Fourteenth Avenue Church. The successful candidates profited by the lesson, and, during the three years' fight over tariff revision from 1919 to 1922, they voted strictly in accordance with telegraphic instructions from Dr. Stokes. In the fall of 1921 Dr. Stokes' congregation voted almost unanimously to devote the funds hitherto used for home mission work to the maintenance of a legislative bureau at the State capital. The influence of the bureau was plainly perceptible in the Legislature's favorable action on such measures as the Cleveland Two-Cent Fare bill and the bill abolishing the bicycle and traffic squads in all cities with a population of more than 50,000.

"Our author lays particular stress on the career of the Rev. Dr. Brooks Powderly of New York, who, at the age of thirty-five, was recognized as America's leading authority on slum life. Dr. Powderly's numerous books and magazine articles on the subject speak for themselves. Our author mentions among others, 'The Bowery from the Inside,' 'At What Age Do Stevedores Marry?' 'The Relative Consumption of Meat, Spinach, and Onions Among Our Foreign Population,' 'How Soon Does the Average Immigrant Cast His First Vote?' 'The Proper Lighting for Recreation Piers,' and, what was perhaps his most popular book, 'Burglar's Tools and How to Use Them.'"

"In running through the appendix to Mr. Ducey's volume," may conclude the Evening Post's reviewer, "we come across an interesting paragraph headed, 'A Curious Survival.' It is a reprint of an obituary from the *Evening Post* of August, 1911, dealing with the minister of a small church far up in the Bronx, who died at the age of eighty-one, after serving in the same pulpit for fifty-three years. The *Evening Post* obituary states that while the Rev. Mr. Smith was quite unknown below the Harlem, he had won a certain prestige in his own neighborhood through his oldfashioned homilies, delivered twice every Sunday in the year, on love, charity, pure living, clean thinking, early marriage, and the mutual duties of parents towards their children and of children towards their parents. 'In the Rev. Mr. Smith,' remarks our author, 'we have a striking vestigial specimen of an almost extinct type.'"—*New York Evening Post.*

ONE OF THE great modern neurologists, Mobius, says: "We reckon the downfall of religion as one of the causes of mental and nervous disease. Religion is essentially a comforter. It builds for the man who stands amid the misery and evil of the world another and fairer world. Besides his daily care-full life it lets him lead a second, purer life. . . . Meditation calms and refreshes him like a healing bath. In the congregation one member sustains another. Worship breaks in upon the daily drudgery with days of rest and of meeting, and orders the life of the individual and of the community by the establishment of fixed customs."

A DREAM.

BY FRANCES GORDON.

WITH a mind tortured by strange forebodings, with a heart torn by deceit and weary of the world's empty glories, with a body shorn of its strength by sleepless nights and endless days, way-worn, heartsick, exhausted, I laid me down, and sleep, so long vanquished, once more assumed its sway.

Suddenly I found myself walking through the streets of my native city. Weak, penniless, almost despairing, I wandered past the doors where I had played as a child. I thought I had been ship-wrecked and had now come back to find the friends of my youth. The trees, the birds, the very atmosphere breathed a blessing upon me which I scarcely realized, noting only the familiar aspect of all about me. With desperate courage I walked up the steps of my grandfather's house. I knocked. Grandfather himself opened the door; he grasped my hand lovingly and we kissed each other. Dear grandfather! He seemed to divine the story of my life; to know the havoc I had made.

Still holding me by the hand, he led me into his room. His smile lighted the whole place. Grandmother, the grandmother who with him had been my childhood's counsellor, had gone forevermore from this world. She had shone always like a star in the darkness of my life, her radiance had been that of an angel and through all the gloom which had settled down upon me her gentle presence had been as a beacon light burning on the hilltop of memory. Sitting where the very walls seemed illumined by her spirit, an unutterable sadness came over me.

"Grandfather," I cried, pressing his hand with a feeling born of agony. "Ah, Henri," said he, "this is a hard world; hast thou not found it so?" "Yes, grandfather, so it is," I replied. "Henri, my son, I have come along to the end. I soon must leave it." "Grandfather, oh grandfather," I pleaded, "take me with you. I am tired of the world." "Yes, my boy, I will take thee," he said, and quietly rose and beckoned me to follow. Together we left the house, and immediately it was as if we stood on the rocks in the bay of Havre. The beach, crescent-shaped, was lapped by the waves. On one side and extending behind us were high, chalky cliffs; on the other side might be seen the dark green woods. As we stood there the sun rose; it mounted high in the heavens; violet hues suffused the sky and tinted sea and shore with most enchanting colors. A spell was all about us. It was a charmed spot.

"Look, my lad, the sun has arisen." "Yes, grandfather, it is a glorious sunrise." Gently the waves murmured on the sands; the sea-birds fluttered over our heads; the soft air from the green woods was laden with sweet odors of fir and pine; the sun reigned monarch of the new day. With hand clasped in hand we stood there, reading in each other's eyes the calm and peace and joy and love of the awakening day. Bathed in the glories which streamed from above, we did not stir, but bared our heads in silent wonder while the genius of the place wove his spell. Faintly, as if from the morning star, floated a voice through the air. The chords of my trembling heart were smitten by an unseen hand, and to the music thus evoked were chanted these words:

"Measure not thy success in life by the portion of worldly goods which thou possessest, nor yet by the honors the world gives to its votaries. Consider if thou hast made some one happier by thy being; if thou hast ennobled thine own life, or hast polished the stone thou must fit into the temple of true living. Hast thou created an ideal, given birth to one lofty thought, been swayed by one noble impulse, done one grand deed, then hath thy life not been in vain."

With these thoughts I awoke. Garish day came in through the windows, the sound of busy life was all about me. The influence of the vision still hovered around me. I could not shake it off. Tears forced themselves down my cheeks. Resolutely I brushed them away and once more took up the tangled skein I had been trying to undo. As I busied myself with the work-a-day problems with which I contended, the voice I had heard in my dream again whispered in my ear:

"Thy shipwreck is but the fate of every true-souled mariner who sails over the ocean of life. If thou wilt but follow the sirens of Worldly Wisdom they will carry thy ship safely over the rocks and shoals; but if like Odysseus' sailors thou stoppest thine ears with wax and turnest thine eyes away from their allurements, they will dash thy boat in pieces. Take heart, brave captain, that they cannot destroy thy nobility of soul. The dey's dawn which thou hast seen is the purified essence of every thought and word and deed of thine ennobled life. Unseen, unknown, their influence has gone out into the ether, and like an accumulation of waves of light and sound has travelled through space until, glorified and rarefied, thou hast been permitted to see the splendor of these powers. They shed light over all the earth and give birth to a new day—the day illumined by ideals, the day which brings 'the peace which passeth understanding.'"

RICH BUT RELIABLE.

"YOU are only stewards," the preachers have been saying again and again to generation after generation of the Dives family; and yet, as far as the female members of this family are concerned, with how little effect! Wealthy women, take them for all in all, are generous enough, but their generosity does not often crop out in the line of systematic giving. The spasmodic benevolence of those

> "Who go in silk attire
> And siller hae to spare"

has so long been made a target for pulpit arrows that it seems strange that, in this age of progress, there has not been a more pronounced change for the better in the angelic sex as regards the carrying out of one of their duties toward their neighbor.

By fits and starts women, equipped by fortune for being substantial helpers, seem to realize their responsibility, but only by fits and starts. It has been confessed that every settlement work, when women are its planners and doers, might be much improved in the matter of smooth running. Not for six days out of the week do these workers labor, but on such days as fancy moves them; on other days resting, and taking their ease, and having "a good time" among themselves. They do not sufficiently remember that those in need of a helping hand continue to need the grasp of this hand until they are out of the slough of destitution and able to stand alone. When a bediamonded would-be philanthropist drives in her auto down to the city's poorer districts and pays the rent arrearage of some sister woman who, through no fault of her own, is out of work and penniless, this is all very well; but it is no excuse for her spending her whole income during the next six months on pomps and vanity, and directing her daily drives only towards the parks and shopping districts. Those who have, deserve no praise whatever for giving to those who have not; but they deserve much blame for withholding such gifts.

"No, I am not good at all, so just hold your tongue, will you," was the only response made by an elderly woman with a comfortable income when a friend, hearing of some charitable deed of hers, exclaimed, "How good you are!" She was becoming convinced of the fact that her acts of kindness were of an irregular nature, and that she was too much disposed to spend upon herself what, in the nature of things, could not be hers much longer.

Only too often women, who have never from their babyhood known what it is to have to go without anything that money can buy, will, as they grow old, betray a hoarding spirit for which it is difficult to account; and when this hoarding spirit does not exist it is often the case that their thoughts are so full of self that their duty towards the poor pricks their consciences only at long, long intervals. If some crying case of need is brought directly before their eyes they will open their purses, but they seem to try to forget such cases as soon as possible. When a man, after vainly seeking for work that would keep bread in the mouths of his wife and children, committed suicide by flinging himself from one of the upper windows of a high building, a gray haired woman in the crowd of horrified spectators, on hearing the facts of the case, promptly drew an apparently well filled purse from her hand-bag and asked that it should be taken to the widow by those who were to take to her the news of her loss. So far so good, but when there are five or six mouths in a family to feed, to say nothing of rent to pay, the purse even of a well-to-do shopper is by no means inexhaustible and the question is, Did the giver of that particular portemonnaie ever again trouble herself with the affairs of that needy family? "Must-haves," in the way of fashionable hats and waists, interfere sadly, even among those who never have to make one dollar do the work of two, with consideration of the "must-haves" of the poor.

If the Lord loveth a cheerful He also loveth a judicious giver; one who remembers the poor, not at long intervals, but at all times.

C. M.

Church Kalendar

Dec. 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas, Apostle.
" 25—Saturday. Christmas Day.
" 26—St. Stephen, Martyr.
" 27—St. John, Evang.
" 28—Tuesday. The Innocents.

KALENDAR OF COMING EVENTS.

Jan. 10—Seventh Dept. Miss. Council, Oklahoma City, Okla.
" 21—Conv. Miss. Dist. Philippine Islands.
" 25—Conv. Miss. Dist. Southern Florida.
" 25—California Dioc. Conv.
" 26—Georgia Dioc Conv. at Americus.

Personal Mention

THE Rev. THOMAS R. ALLEESON of Warroad, Minn., has accepted a call to St. John's Church, Spokane, Wash., and will begin his new work January 1st.

LACEY BAKER, for the past nine years choirmaster and organist of Calvary Church, New York, has resigned his position.

THE Rev. CANON A. J. BELT has moved from Milton, Ontario, Canada, and has assumed charge of St. Paul's Church, Jarvis, diocese of Niagara, where all communications for him should be addressed.

THE Rev. CHARLES E. CRAGG, for the past ten years rector of Trinity Church, Northport, L. I., has resigned, to accept the rectorship of St. John's Church, Huntington, in the same diocese, on January 1st.

THE Rev. HENRY C. COLLINS, M.D., has resigned St. Mark's Church, Hood River, Eastern Oregon.

AFTER January 1st the post-office address of the Rev. FREDERICK EDWARDS will be No. 5 McLellan Street, Brunswick, Maine.

THE Rev. C. D. FRANKEL of Clearwater, Fla., will shortly assume charge of the group of missions about Three Rivers, diocese of Western Michigan.

THE Rev. FRANK H. HALLECK has removed from Menominee, Mich. (diocese of Marquette), to 81 Congress Street, Newark, N. J., he having accepted an appointment by the rector, Bishop Lines, as vicar of Christ Church, the pro-Cathedral of All Saints.

THE Rev. CHARLES JARVIS HARRIMAN has resigned as junior assistant in All Saints', Worcester, Mass., on account of ill health, and may be addressed at Windsor, Conn.

THE address of the Rev. S. J. HEDELUND has been changed from 825 North Twenty-second Street, South Omaha, Neb., to Schuyler, Neb.

AFTER a rectorship of sixteen years at Trinity Church, Emmetsburg, Iowa, the Rev. W. T. JACKSON has accepted an appointment to St. Michael's, Mt. Pleasant, Iowa, and commenced his new duties on December 12th.

THE Very Rev. ALFRED LOCKWOOD, Dean of All Saints' Cathedral, missionary district of Spokane, has accepted the rectorship of St. Michael's parish, North Yakima, in the district of Spokane, and will commence his new duties January 9th.

THE Rev. FREDERICK LUKE, until recently rector of Emmanuel Church, St. Louis, diocese of Michigan, has taken up his residence in Ypsilanti, Mich., with a view to taking a course in one of the local colleges, and during his stay will assist the rector of St. Luke's, Ypsilanti.

AFTER January 1, 1910, the address of the Rev. Canon H. G. MOORE will be changed from 703 Ashland Boulevard, Chicago, to The Rectory, Batavia, Ill.

THE Rev H. W. ROBINSON, for the past five years rector of the Church of the Good Shepherd, Terrell, Texas (diocese of Dallas), has resigned and has accepted a call to Shrewsbury parish, Md. (diocese of Easton). The resignation takes effect January 15th.

THE Rev. ERNEST VINCENT SHAYLER, rector Grace Church, Oak Park, Ill., has accepted the call to become rector of St. Mark's Church, Seattle, Wash., January 1, 1910.

THE Rev. H. I. SIMPSON has become curate of Christ Church, Rochester, N. Y.

THE address of the Rev. Dr. GEORGE WILLIAMSON SMITH of Washington, D. C., has been changed to "The Wyoming."

THE Rev. GEORGE ALVIN WIELAND, who as lay reader and deacon has been in charge of Grace parish, Defiance, Ohio, since November 1, 1907, has received an election to Christ parish, Huron, Ohio, in succession to the Rev. Francis McIlwain and will assume his new duties on January 9th.

THE Rev. H. F. ZWICKER has accepted the rectorship of Grace Church and of All Saints', Lockport, N. Y., with the care of the missions at Olcott and Brookside.

ORDINATIONS.

DEACONS.

SPOKANE.—In St. Matthew's Church, Prosser, Wash., on the Sunday before Advent, November 21st, by the Bishop of the district, JOHN OLIVER VINCE, formerly a minister of the Baptist denomination. The sermon was preached by the Ven. E. H. WELLMAN, Ph.D., and the candidate was presented by Rev. Maurice J. Bywater of North Yakima, one of the candidate's examiners. In the evening the newly-made deacon presented a class for confirmation, the fruits of his labors at Prosser, of which, together with Mabton, he has been in charge for nearly a year.

PRIESTS.

ASHEVILLE.—At Calvary Church, Fletcher, on November 7th, by the Bishop of the district, the Rev. JOHN CREIGHTON SEAGLE. The Rev. Messrs. Livermore (rector of the parish), Stubbs, and Joyner were present and assisting. The Rev. Mr. Joyner preached the sermon and presented the candidate to the Bishop.

QUINCY.—At the Cathedral of St. John, Quincy, Ill., Sunday, November 21st, by the Bishop of the diocese, the Rev. CHAPMAN SIMPSON LEWIS. The Rev. G. E. Young preached the sermon, the Rev. R. B. Nevitt read the Litany, and Canon Gustin presented the candidate. Three of the clergy united in the imposition of hands. The Bishop appointed Mr. Lewis priest in charge of St. John's Church, Kewaunee, and of the Church of the Holy Communion, Galva, Ill. As postulant and deacon he did excellent service in these places.

TENNESSEE.—On Tuesday, December 7th, the Rev. ROBERT ERSKINE CAMPBELL was advanced to the priesthood by the Bishop of the diocese in St. Andrew's chapel, Sewanee. The Bishop preached the sermon. The candidate was presented by the Rev. Fr. Hughson, O.H.C., and the Litany was read by the Rev. W. C. Robertson of Christ Church, Chattanooga. Mr. Campbell will continue his missionary work in the mountains under the direction of the Order of the Holy Cross.

DIED.

MOONEY.—Entered into rest December 4, 1909, at her home, "Maple Hill," Upper Red Hook, N. Y., ELLA MOONEY, daughter of the late Edward and Laura A. Mooney of New York.

MULL.—After a life of holy, humble, and obedient walking before God, on Sunday evening, August 8, 1909, at her late residence, "Halehurst," Philipsburg, Pa., LAURA HALE MULL, daughter of General Reuben C. Hale and widow of John Addams Mull.

"My soul hath a desire and longing to enter into the courts of the living God."

PERKINS.—On December 1, 1909, at Vale Perkins, on Lake Memphremagog, Province of Quebec, MARIETTE NILES PERKINS, wife of David G. Perkins, in her 80th year. Mrs. Perkins was sister of the Bishop of New Hampshire.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED.

CURATE wanted for Catholic parish. Salary, $50 per month, with room, light, and heat. WINTHROP, LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted, boy choir; Churchman preferred. Address: M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

PRIEST, unmarried, desires position, assistant or incumbent. South preferred, or would take duty for a period. Could be free from middle or end of January. X, care LIVING CHURCH, Milwaukee.

A GENTLEWOMAN seeks position as companion. Middle aged; Church member; tactful; reliable; agreeable. Good reader. References. A. B., LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Highest references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern parish desires to secure work in the South or Middle West. A. D., LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH KALENDARS.

KALENDAR OF THE DIVINE WORDS. Containing the words spoken by our Blessed Lord in His earthly ministry, arranged for each day of 1910. Fifty-two pages, with artistic cover, boxed. Price, $1.00, post paid. Special terms for quantities to Guilds, etc. Address Miss KATHLEEN MCMURRAY, 609 Rush Street, Chicago.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. $20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated, ANCHOR PRESS, Waterville, Conn.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

ALEXANDER'S SCRAPPLE—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for $1.00, express prepaid east of Denver, Col. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

TRAVEL.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

WINTER TOUR, three months, strictly first-class, for five young ladies. Southern route: Italy, Riviera. Spring Tour in May. Passion Play if desired. References. MISS CRICHTON, 161 Madison Avenue, New York.

FLORIDA HOMES.

REALLY, Tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant, and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., 315 Florida Ave., Jacksonville, Fla., or Modello, Dade Co., Fla.

APPEALS.

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least $5,000 for this, and in addition to have $3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year $4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

NEED FOR CHALICE VEILS.

Will some Altar Guild give chalice veils, in ecclesiastical colors, to a mission church? Address Rev. R. R. HARRIS, Gadsden, Ala.

NOTICES.

CHRISTMAS NOTICE. GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices (as indeed we must or omit or reduce pensions); but we are acknowledging and receipting and banking and booking and placing at interest the moneys received, with much personal and helpful and sympathetic correspondence, with thousands of contributors (in most cases of small amounts). But best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgments such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it, for the expenses of administration are paid by the royalties on the Hymnal.

Offerings and legacies can be designated: "Current Pensions"; "Automatic Pension at 64"; "Permanent Fund"; "Special Cases."

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

$75,000

invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS.

as the Church's agent now holds general and special Trust Funds amounting to $2,473,074.59.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

CHRISTMAS CHORAL SERVICES.

We make seven different Leaflets for Sunday School Choral Services. The service is wholly from the Prayer Book, and the hymns and carols are bright and attractive. Hundreds of thousands of them have been used, and always with satisfaction. They are numbers 62, 64, 72, 76, 80, 84, and 86 of our Evening Prayer Leaflet series. The service is the same in all, but the carols differ.

Begin early to practise the carols, and a hearty service will be assured. Price $1.00 per hundred copies in any quantity desired, post paid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

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LIVING CHURCH branch office, 153 LaSalle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

NEW BOOKS.

We have just imported *John Keble* in the "Leaders of the Church" series. This book is of thrilling interest in connection with the Oxford Movement (Price $1.50; by mail $1.60).

Another book which will be received gratefully by many, is the late Bishop Wilkinson's sermons entitled *The Heavenly Vision* ($2.00; by mail $2.15). This is uniform with his previous volume, *Invisible Glory* (same price), which has been so well received. Many people will want books for gifts to the clergy at Christmas. One or both of these would be valued by any recipient. Lay readers, too, will find these volumes among the very best.

Then we have a new supply of *A Child's History of Westminster Abbey* ($1.50; by mail $1.60). The author says, "It is just an 'easy book' about England's greatest monument." This is a book that will have hosts of adult readers as well as children readers, for it is of very great interest, but is not dry history. It has pictures of all parts of the great Abbey. Send to THE YOUNG CHURCHMAN CO. for any books wanted on Church lines.

A BOOK FOR THE CLERGY.

Many people will want to give a book to their parish priest. We recommend the late Bishop Wilkinson's *One by One*, Counsels in Retreat for those in Priestly or Episcopal Orders. The addresses are on Pastoral dealings with Individuals—and no man since Dr. Pusey was so well equipped to give advice on the subject as was the late Bishop of St. David's, who was sometime Bishop of Truro. The price of the book is $1.08 post paid, and it would be a great boon if every priest could read it. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

HUTCHINS' HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7x4¾ inches. List price, 1.00. Net price, .80; by mail, .93.

Edition B. Cloth bound, larger page and type, size 7¾x5½. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND.

Edition A. French Seal, red edge, list price, 2.25. Net price, 1.80; by mail, 1.93.

Edition A. Morocco, red or black, gilt edges, list price, 5.00. Net price, 4.00; by mail 4.13.

Edition B. French Seal, red edge, list price, 2.50. Net price, 2.00; by mail, 2.18.

Edition B. Morocco, red or black, gilt edges, list price, 5.00. Net price, 4.00; by mail, 4.18.

Organ Edition. Large type, size 12x8¼ inches, red or black leather. List price, 5.00. Net price, 4.00; by mail, 4.45.

HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail, .68.

Same, bound in paper. List price, .60; net price, .48; by mail, .54.

Same, Organ Edition. Large type, size, 12x8¼ inches, leather. List price, 3.00. Net price, 2.40; by mail, 2.65.

Terms the same as on Hymnals noted above.

Address,

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON, MIFFLIN & CO. New York.

Greek Lands and Letters. By Francis Greenleaf Allinson (Professor of Classical Philology in Brown University) and Anne C. E. Allinson. Price $2.50 net.

THE MACMILLAN CO. New York.

Games for The Playground, Home, School, and Gymnasium. By Jessie H. Bancroft, Assistant Director of Physical Training, Public Schools, New York City; ex-Secretary American Physical Training Association; Member of the American Association for the Advancement of Science; author of *School Gymnastics*, etc. Price $1.50.

Great Issues. By Robert F. Horton, author of *Inspiration and the Bible*, *Revelation and the Bible*, and *Verbum Dei*. Price $1.50 net.

E. P. DUTTON & CO. New York.

A Conceited Puppy: Some Incidents in the Life of a Gay Dog. By Walter Emanuel and Cecil Aldin. Price 50 cents.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

Authority in Religion. By Rev. J. H. Leckie. Price $2.00.

The Divine Worker in Creation and Providence: The twenty-first Series of Cunningham Lectures. By J. Oswald Dykes, M.A., D.D. Price $2.25.

PAMPHLETS.

Two Sermons Preached in St. George's Church, Schenectady, N. Y., by the Rev. B. W. Rogers Tayler, D.D., Rector. On the One Hundred and Fiftieth Anniversary of the Laying of the Foundations of the Parish Church.

A New Marcion. Being a Criticism of Mr. F. C. Conybeare's *Myth, Magic, and Morals.* By W. Sanday, D.D., Lady Margaret Professor, Oxford. [Longmans, Green & Co.] Price 36 cents net.

PAPER BOUND BOOKS.

The Churchman's Year Book: Mowbray's Annual and Encyclopedia, A. D. 1910. [A. R. Mowbray & Co.]

KALENDARS.

The Christian Year 1910. From Advent, 1909, to Advent, 1910. [The Church Kalendar Company, New York.]

The Church at Work

TWO CHURCHES CONSECRATED.

ST. MARY'S CHURCH, Merriam Park, St. Paul, Minn., was consecrated by the Bishop of the diocese on the morning of the Third Sunday in Advent. The sermon was preached by the father of the rector, the Rev. W. P. Ten Broeck, D.D., Professor of Ecclesiastical History at Seabury, and once rector of Christ Church, St. Paul. The sermon in the evening was preached by the Rev. T. P. Thurston, rector of St. Paul's Church, Minneapolis. Merriam Park lies midway between the centres of St. Paul and Minneapolis, and is composed of substantial homes. The first Church service was held in Merriam Park on Sunday afternoon, July 19, 1885, by the Rev. M. N. Gilbert, rector of Christ Church, St. Paul,

ST. MARY'S CHURCH AND RECTORY, MERRIAM PARK, MINN.

REV. G. H. TEN BROECK.

who later became Bishop Coadjutor of the diocese. Very soon a church building was agitated. The late Col. J. L. Merriam donated the lot, and the cornerstone of the present edifice was laid by Bishop Whipple on Ascension Day, 1886. The church was opened in the fall of that year. The mission was also organized into a parish the same year. A commodious rectory was built in 1890 and in 1907 the nave of the building was enlarged, adding 80 per cent. to the seating capacity, and a guild hall was built under the church. The total cost of the building is $10,000. The Rev. G. H. Ten Broeck, the present rector, assumed the rectorship September 1, 1894, and has had the satisfaction of paying the mortgage on both church and rectory, and, as above stated, of recently enlarging the church. During the present rectorship the Church has become self-supporting. Mr. Ten Broeck is a thoughtful preacher and indefatigable worker. The superb location of the parish will make it in the near future one of the strongest in the Twin Cities.

ST. GEORGE'S CHURCH, Des Arc, Ark., was consecrated on Sunday morning, December 5th, by Bishop Brown, who was assisted in these services by the catechist in charge, Mr. Arthur E. Woodward.

GIFTS TO CLERGYMEN'S RETIRING FUND SOCIETY.

FRIENDS OF the Clergymen's Retiring Fund Society will be pleased to know that it has just received over $10,000 from the estate of the Rev. Thomas E. Pattison of Baltimore, a member of the society who died last March. Mr Pattison left a direct legacy of $1,000 and also made the society his residuary legatee. A gift of $5,000 from the Church of St. Edward the Martyr, New York City, has just been received by the Rev. Dr. Anstice, the financial secretary. The income of this benefaction is intended to be applied, if needed, in providing annuities for aged priests connected with that parish. The $15,000 thus added to the permanent funds of the society carries the fund beyond the $300,000 mark.

CHURCH PROBLEM SOLVED AT ST. LOUIS.

MENTION was made in these columns last week of negotiations looking to the uniting of the parishes of St. James' and the Redeemer, St. Louis, Mo., which changing conditions have made wise. The Church of the Redeemer has a large, valuable, and well located lot on which is a parish house which has been used for purposes of worship, but no proper church building. The congregation is unable to erect a building such as is needed in that neighborhood. St. James' Memorial Church is an older parish with a good stone church, the territory about which is now occupied almost entirely by negroes, making its removal necessary. The rector of the Church of the Redeemer, the Rev. J. Hollister Lynch, proposed and advised that the two parishes unite, and the donor of St. James' Memorial has agreed to take down and rebuild that church, at his own expense, on the lot of the Redeemer. Both congregations have agreed to this union. This will give what neither has alone: a desirable location and a proper equipment. The parish is to be known as the Church of the Redeemer, and the Rev. E. Duckworth of St. James' is to be the rector; the Rev. J. Hollister Lynch, rector of the Church of the Redeemer, will seek work elsewhere. The actual union does not take place until after Easter.

SUNDAY SCHOOL INSTITUTES MEET.

THE RECENT meeting of the Church Sunday School Institute of Henrico County, Va., held at All Saints' Church, Richmond, was one of the most successful in its history. A large congregation was in attendance. The opening service was conducted by the Rev. J. J. Gravatt, D.D., and an address was made by Bishop Coadjutor Lloyd, which was marked by great spirituality. The closing services were conducted by Bishop Gibson.

A MONTHLY meeting of the Rochester (N. Y.) Sunday School Institute was held in the parish of the Ascension on Tuesday evening, November 16th. On November 28th, in St. Paul's Church, a special service for officers and teachers was held and an address was delivered by the rector, the Rev. W. A. R. Goodwin. The Rev. A. J. Graham is to give an instruction on the Prayer Book to the members of the institute in St. Mark's parish house, December 17th, at 8 o'clock.

HISTORY OF ST. JAMES', CAMBRIDGE, MASS.

THE TITLE of a volume just issued in Cambridge, Mass., and which is a history of one of the leading parishes in that city, is *St. James' Parish, Cambridge: Forty Years of Parish History.* It is a posthumous work by the late rector of the parish, the Rev. Dr.

Edward Abbott, one of the leading clergy of the Massachusetts diocese. The author's likeness appears as a frontispiece and there are numerous other illustrations in the book. The volume contains 140 pages, which treat not only of the parish but of North Cambridge, as in the earlier days of the parish it and the district were inseparably connected. There is a memorial sermon to the author delivered by the Rev. Dr. A. St. John Chambrè, rector of St. Ann's Church, Lowell, and numerous other tributes by clergy and laity. In compiling the material for the press, much assistance was rendered by Mr. Nelson Metcalf, one of St. James' parishioners.

PAROCHIAL MISSIONS.

A MISSION, conducted by the Rev. Father Mayo, O.H.C., was held in St. Michael and All Angels', Seaford, L. I., from November 28th to December 5th, which has aroused much interest in the parish and among the villagers. During the mission there were daily Eucharists; a "Catechism," conducted on the St. Sulpice method, was held each afternoon, to which the children came straight from school, and which they evidently enjoyed very much. Each evening there was a service at which the missioner preached a series of earnest and helpful addresses on the subjects of the Advent antiphons. This parish is unique in the diocese, as it ministers almost exclusively to fishermen, boat-builders, fish peddlers, and small shopkeepers. There are very few people of any other class in the village, and, as the present rector found "Morning Prayer" to be far too difficult and complicated an office for simple people, he made the Holy Eucharist the chief service of the Lord's Day, with the result of a steady increase in the number of worshippers. The number of Communions made has nearly doubled. A stranger might hear a full choral Eucharist rendered heartily by a congregation of simple hard-working people without a choir. Father Mayo's visit and helpful ministrations were greatly appreciated and enjoyed, and will result, by God's blessing, in an added earnestness in the Christian life of the parish.

AT CHRIST CHURCH CATHEDRAL, Lexington, Ky., from November 28th to December 7th inclusive, a mission was conducted by the Rev. Frank J. Mallett of Sharon, Pa. Each service has been characterized by deep spiritual power. Some of the fruits of Mr. Mallett's labors are manifested in the scores of requests for prayers that have been sent up from high and low, rich and poor. An unusually large number of persons have signed pledge cards which affirmed their renewal of faith in Christ and determination to serve Him more faithfully. On the last Sunday an unusually large congregation attended all three of the services for the day. The Communion service at 11 o'clock was attended, possibly, by the largest congregation ever seen in the Cathedral on such an occasion; several hundred received, four priests administering. The daily early celebrations were well attended and were specially blessed as times of intercession.

BEGINNING Monday, December 6th, and ending Friday, December 10th, a very successful mission was preached in St. John's Church, Springfield, Wis., of which Mr. B. O. Reynolds, Jr., lay reader, is in charge. The missioner was the Rev. Samuel W. Day, priest in charge of St. Peter's Church, West Allis, Wis., and the general subject of the addresses was the Prodigal Son. The interest and the congregations grew steadily, many gratifying results being obtained. People drove for several miles from the surrounding country to attend the conferences. The Holy Eucharist was celebrated at the beginning and at the end of the week.

THE VESTRY of St. John's, Lancaster, Pa., has decided to extend to the Rev. Percy C. Webber an invitation to hold a parish or teaching mission in St. John's Church during Advent, 1910.

A PAROCHIAL mission will be held the latter part of January at the Church of the Incarnation, Philadelphia. The Rev. Dr. Tomkins is to be the missioner.

JOYFUL OCCASION AT ASTORIA, L. I

THE Church of the Redeemer, Astoria, L. I., kept the thirtieth anniversary of the consecration of the church on Sunday morning, December 5th. The Very Rev. John R. Moses, Dean of the Cathedral, Garden City, preached a timely sermon from the text "My house shall be called a house of prayer." The rector, the Rev. Charles Henry Webb, gave some statistics that were published at the time of the consecration in 1879, showing what had been accomplished up to that time in the thirteen years from the foundation of the parish. There had been 328 baptisms,

NEW RECTORY, CHURCH OF THE REDEEMER, ASTORIA, L. I.

268 confirmations, 41 marriages, 149 burials. The statistics for the last four years, the rector said, would exceed these figures of thirteen years in each particular. The totals up to the present time are 2,013 baptisms, 1,532 confirmations, 540 marriages, 1,024 burials. The property at the time of the consecration was valued at $53,000. Since then four lots have been purchased adjoining the church for a rectory, the Sunday school house has been enlarged, and finally a rectory built. This last has only just been completed. The property is now valued at about $80,000.

A picture of the new rectory is shown herewith. Ground was broken for the house on Ascension Day, and the completed rectory was blessed by the Bishop October 23d, and occupied October 30th. The architect was Mr. George A. Licht of Pelham, N. Y., until recently a member of the parish, and his services were given without charge; the builder, Mr. Charles Gramling, is also a member of the parish. A number of artisans belonging to the parish donated work on the house, giving their time on Saturday afternoons. The cost of the house was just above $8,000.

The Rev. Mr. Webb was sent to the parish as curate when he was ordained deacon in 1901, and became rector after the resignation of the Rev. George W. Davenport, now of Danbury, Conn., October 1, 1902.

FIFTY YEARS A PRIEST.

NOVEMBER 30th marked the fiftieth anniversary of the ordination of the Rev. John D. Easter, D.D., Ph.D., *rector emeritus* of Trinity Church, Redlands, Cal., to the priesthood. The recognition of this event in the life of Dr. Easter took the form of special services, in which the clergy of all denominations in and about Redlands joined. A reception by the people at large was given in the evening at the University Club, at which a handsome gold loving cup was presented to Dr. Easter. The address of the evening was made by the Rev. T. J. Fitzgerald of the Sacred Heart Church, a warm friend and admirer of Dr. Easter, and who spoke eloquently and eulogistically of his many good traits and nobility of character. Mayor Kingsbury presented the cup, and Dr. Easter responded briefly. The services in the church consisted of a celebration of the Holy Communion, when Bishop Johnson made an address. The first charge taken by Dr. Easter, fifty years ago, was at Christ Church, Savannah, Ga., followed by rectorships at Brunswick and Rome, Ga.; Tuscaloosa, Ala.; Trinity Church, St. Louis; the Cathedral, Omaha, and various others, before his first California appointment, which was at San Luis Obispo. He has been at Redlands since December 31, 1893, and continued his regular duties as rector until the year 1899, when impaired health forced him to resign, although he has since at various times served the local vestry during the absence of the rector, and on other occasions.

BISHOP STRINGER SAFE.

THERE WAS much relief felt when, on the morning of December 9th, a telegram was received by Mrs. Stringer, wife of the Bishop of the Yukon, Canada, announcing his arrival at Circle, Alaska, and stating that he was in good health, that he had been delayed by the ice and expected to reach Dawson by December 20th. As stated in THE LIVING CHURCH last week, considerable anxiety had been felt for the Bishop's safety, as it had been six months since there had been any word from him.

FOUNDERS' DAY AT CAMBRIDGE.

FOUNDERS' DAY was observed at the Episcopal Theological School, Cambridge, Mass., on the afternoon of December 8th, in St. John's chapel. Dean Hodges presided, and the principal address was made by Talcott Williams of the Philadelphia *Press*. His subject was "The Layman's Need and the Priest's Task." Mr. Williams spoke of the priest as a man whose influence predominates from birth to death. Originality, he said, was the most predominant factor in the priest's make-up, for if a man loses originality his sermons become uninspiring and his hold upon his parish begins to weaken. The layman, continued Mr. Williams, needs a man schooled in the good paths who will comfort and encourage and advise him. The clergy are a power in the world, and that power should be used to the best possible results in their dealing with the layman. The exercises were closed with the singing of the school hymn. There was a reception in the common room, with refreshments following the exercises.

WORK OF THE CHRISTIAN SOCIAL UNION.

THE EXECUTIVE COMMITTEE of the Christian Social Union met at the Church House, Philadelphia, on December 6th. The report of the Extension committee showed considerable progress. Arrangements have been made for the delivery in Philadelphia and vicinity of a number of sermons setting forth the objects and principles of the organization. The union has accepted an invitation from the New Jersey Diocesan Commission on Social Service to hold its annual meeting at Trenton, N. J., and to combine with a conference of the fourteen or fifteen Diocesan Commissions on Social Service, with a view to bringing them into closer affiliation with each other and with the C. S. U. The date of this meeting is not exactly settled yet, but it will be held before Lent.

IMPROVEMENTS TO PARISH AND CHURCH.

AT CHRIST CHURCH, Redondo Beach, in the diocese of Los Angeles (the Rev. C. H. De Garmo, in charge), a new altar has lately been given and a censer is promised as a

CHRIST CHURCH, REDONDO BEACH, CAL.

Christmas gift. The church is in an ideal spot, with a Southern California garden back of it; and an excellent work is being accomplished.

THE NEW mission of St. Matthew's, Lisbon Falls, Me., one of the rapidly growing manufacturing centres of the state, has now entered upon its fourth year under most promising conditions. The mission was started by the rector of Trinity Church, Lewiston, and services have been regularly maintained by him ever since. The use of a Baptist meeting house was early secured, and recently the building has been purchased for the mission for $1,250, although easily worth four times that amount. All the money needed for this purpose, together with that required for putting the building in order for the services of the Church, has been raised locally. Numerous memorial gifts to the mission have been made, and there are now thirty-five communicants. There is a vested choir, a growing Sunday school, and a branch of the Woman's Auxiliary with thirty members.

THE CORNERSTONE of the new Calvary church at Camp Hill, Pa., was laid by the Bishop of the diocese on Sunday afternoon, December 5th. Addresses were made by Archdeacon McMillan of Carlisle and the Bishop. Music was furnished by the combined choirs of St. Luke's, Mechanicsburg, and Calvary, Camp Hill. The stone was donated by Mr. I. B. Dickenson. It is of Italian marble, inscribed with a large raised cross and the date 1909. The church is being built of blue limestone trimmed with white sandstone. Plans were made by the Rev. Ward Winters Reese of St. Andrew's Church, Harrisburg. The seating capacity is to be about 100, and the estimated cost is $2,000.

THE CHURCH HOME for aged women in the diocese of South Carolina, which is situated in Charleston, is being made more suitable to accommodate them. Since the removal of the orphanage to Yorkville the building formerly occupied by the orphanage is being put into good repair and is to be the Church Home instead of the edifice formerly occupied. It is proposed to enlarge the capacity of the building. Committees of women from the different parishes of the city have been appointed, which are to take an especial interest in the welfare of the inmates.

A CORNER lot, 85x150 feet, has been purchased in Spencerport, N. Y., upon which it is hoped soon to erect a church building. An old house on the property will be remodelled for temporary use. Archdeacon Davis asks for the gift of pews and a good cabinet organ for this mission.

THE Church of the Good Shepherd, Yorkville, S. C., has secured a new pipe organ, which will be installed in a few weeks.

BEQUESTS AND MEMORIALS

ENOCH STEELE, a relative of Bishop Whitaker, residing in Chester County, Pa., who recently died, left bequests of $5,000 each to hospitals at West Chester and Phoenixville, but as the will was made only a few days before the testator's death, the bequests were void under the law and reverted to the Bishop as residuary legatee. The Bishop has, however, relinquished his rights and has ordered that the money be paid to the hospitals according to the wishes of the testator.

THE SURROGATE of Monroe County, New York, last week admitted to probate the will of Mrs. Anne E. Ashley, late of Brockport, who died September 8, 1909. The estate is valued at $15,300. The rector, wardens, and vestrymen of St. Luke's Church, Brockport, are to receive $9,843.30 for the support of the parish, of which the Rev. William H. G. Lewis is rector.

THE CONTRACT for a memorial window for St. John's Church, Lancaster, Pa., has been let. The donor is Mr. David Rose. The subject is "St. John in the Isle of Patmos." The window is to be in place in time for dedication at Easter.

BY THE will of the late Jenny R. Pullinger, St. Peter's Church, the Church of the Advent, and Zion Church, Philadelphia, each receive a legacy of $300, and a like amount is devised to "a needy colored mission."

THE FUND for the Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen of the Church receives $5,000 from the estate of the late Mary A. McAdams of Philadelphia.

A BRONZE tablet was unveiled on Sunday, December 12th, in the vestibule of the Church of the Messiah, Brooklyn, to the memory of James N. Ferguson, the faithful sexton of the church for thirty years, who died in 1908.

PROSPECTIVE NEW PARISH HOUSE AT GERMANTOWN, PA.

A FUND of $23,000 has been raised toward a new parish house for St. Luke's Church, Germantown, Pa. (the Rev. Dr. Upjohn, rector), and another sum of $5,000 has been promised on condition that the parish raise a similar sum in order to complete the building by the spring of 1911, when the one hundredth anniversary of the parish will be celebrated.

GROUND BROKEN FOR PART OF MARYLAND CATHEDRAL PLANT.

IN THE PRESENCE of many members and of the vestrymen of St. Barnabas' and St. George's Church, which is to form the nucleus of the new Cathedral parish, and with appropriate ceremony conducted by Bishop Coadjutor Murray, ground was broken on the afternoon of December 9th for the synod hall, which is to be part of the proposed Cathedral to be erected by the Church at the corner of Merryman's Lane and Charles Street Avenue, Baltimore, Md. In a short address Bishop Murray referred to the fact that for the second time in the history of the diocese of Maryland a new Cathedral had been planned under Bishop Paret, the other being that of Washington, D. C. He said that this Cathedral would be in every respect as worthy of the Church as is the one in Washington. The sermon was delivered by the Rev. Dr. Niver.

At the conclusion of the sermon the Rev. Thomas Atkinson approached with a pick, and breaking the ground with it, said: "In the name of the Father, and of the Son, and of the Holy Ghost, I break this ground for the purpose already planned." Bishop Murray followed this with a special prayer, in which he asked God to succor those who labor in its erection. The congregation then sang the Doxology. At the close of the service Bishop Murray with a spade dug up the first shovelful of earth and was followed in turn by several clergymen and trustees of the new Cathedral.

THREE PENNSYLVANIA CLERGYMEN SERIOUSLY ILL.

THE Rev. EDWARD S. WATSON, retired, and a former rector of the Church of the Redeemer, Bryn Mawr, Pa., was run down and painfully injured by an automobile one day last week in Philadelphia. The driver of the car took him to the Children's Hospital, where his injuries were treated. Mr. Watson is seventy-five years of age.

THE Rev. JAMES W. ROBINS, D.D., who is in his eighty-eighth year, is seriously ill at his home on Pine Street, Philadelphia. Dr. Robins was headmaster at the Episcopal Academy, his incumbency being the longest in the history of the school.

THE Rev. W. HERBERT BURK, rector of All Saints', Morristown, Pa., and priest in charge of the Washington Memorial chapel at Valley Forge, is seriously ill with diphtheria. The Rev. Mr. Burk met with a severe loss about a year ago, in the death of his wife.

NEW RECTOR FOR ST. MICHAEL'S, BALTIMORE.

THE Rev. CHARLES FISKE, rector of St. John's Church, Morristown, Pa., has resigned the parish and has accepted a call to the rectorship of the parish of St. Michael and All Angels', Baltimore, Md., in succession to Bishop Murray.

Mr. Fiske was born in New Brunswick, N. J., is forty years of age, and is a graduate

REV. CHARLES FISKE.

of the General Theological Seminary. He served as a missionary in the diocese of New Jersey under the work of the Trenton Associate Mission. Then he became rector of St. Paul's Church, Westfield, N. J. He became assistant at Mt. Calvary Church, Baltimore, Md., in 1900, and was later rector of the Church of the Transfiguration, Philadelphia, resigning there in 1902 to go to St. John's Church, Somerville, N. J.

AMONG THE LAYMEN.

AN EVENT of more than ordinary interest to Churchmen in Charleston, S. C., and in the diocese was the dinner of the Churchman's Club given in the St. John's Hotel on the night of the 9th inst. It was a great success in every respect. There was a large gathering of representative men present, about one hundred in all, most of whom were from Charleston. The Rt. Rev. William A. Guerry, D.D., was the first speaker. His subject was the Laymen's Missionary Movement, and he emphasized the importance of the missionary work of the Church, declaring that the time would ere long arrive when not to believe in missions would be to proclaim oneself openly as not a Christian. He spoke of the layman's responsibility. The subject for discussion at this dinner was the proposed division of the diocese. The question was divided between three speakers: Mr. W. C. Bissell responded to "Is it Practicable to Make the Division at This Time?" The Rev. R. M. Marshall followed and presented "The Advantages and Disadvantages of the Proposed Division of the Diocese." The Rev. L. G. Wood responded to the toast, "If Divided, What Conditions Must be Fulfilled and What Would be the Geographical Lines." The subject was ably presented in its different aspects. The question of division will be presented at the next annual Council.

THE ST. PHILIP Society of Syracuse, N. Y., held its second annual meeting in the north chapel of the Church of St. John the Divine, Thursday evening, December 9th, with Mr. Joseph H. Osborne in the chair. For the past two years the society has conducted a school for the training of lay readers and other Church workers, with monthly lectures by prominent clergymen, including the Bishop of the diocese. The election of officers for the ensuing year resulted as follows: President, Mr. Joseph H. Osborne; Vice-President, Dr. Frederick Hooker; Secretary, Rev. Ivan M. Merlinjones; Treasurer, Mr. Paul P. Halbig. A committee was appointed to make arrangements for the semi-annual public missionary meeting to be held in February. A resolution was adopted offering workers to the Bishop for missionary work in and around Syracuse. The society works strictly on Church lines. An effort will be made to send a delegation to the Pittsburgh Laymen's League meeting in February.

ON DECEMBER 4th the annual meeting of the Albany Diocesan Assembly, B. S. A., was held at St. Luke's Church, Mechanicville, N. Y. At 10:30 there was a celebration of the Holy Communion. There were several conferences throughout the day. The Junior conferences were led by Mr. H. O. Bailey, president of the Assembly, and the Senior by Prof. E. E. Hutchinson of Lansingburgh. The national secretary, Mr. Hubert Carlton, was present and made an instructive address. Officers were elected for the ensuing year. Reports from the chapters told of active work all along the line, and a programme of greater work was mapped out for the coming year.

THE BISHOP of South Carolina has called a meeting of the laymen of the diocese, to be held in Columbia on January 18th and 19th, at the same time as the meeting of the Laymen's Missionary Movement at that place. The mornings of the days appointed by the Bishop will be given to a consideration of matters which pertain more particularly to the work of the Church in the diocese and to our own obligations to missions, both domestic and foreign. At night the diocesan meeting will unite with the larger gatherings of the laymen's national movement and it is hoped that thereby inspiration for greater work may be received.

A MEN'S CLUB which has lately been started in the parish of the Church of the Ascension, Philadelphia, has proved to be a success. It has an attendance of sixty, and the meeting night is devoted to social and intellectual entertainments.

LARGE ESTATE GOES TO CRIPPLED CHILDREN.

THE WILL of the late Marie A. Brolesky, who recently died at Lansdowne, Pa., directs that $2,000 of her estate be held in trust, and the income expended in caring for her burial lot and for placing flowers upon the vault at Christmas and Easter. The balance of her estate, $55,000, is left to a Church institution in Philadelphia, the Home of the Merciful Saviour for Crippled Children.

RECENT CLERICAL GATHERINGS.

THE DECEMBER meeting of the Massachusetts Clerical Association, held on the 5th inst., had for speakers Bishop Thomas of Wyoming and Archdeacon A. E. Cornish of South Carolina. Bishop Thomas told of the great opportunities awaiting the younger priests in his diocese. He told of seeing a little town literally just beginning as he was passing through on a train, and getting off he engaged in conversation with some of the men working about. He found that he was the first clergyman on the ground, and when they asked him what they could do for him he selected the finest lot of land for a church with an additional lot for a parish house. To-day the town is a thriving place and the Church has beaten the destructive elements which usually find their way early into a new town. The Bishop asked for seven young men to go into such a field and minister to the people. Archdeacon Cornish, whose work is mostly among the colored folk of South Carolina, told something of his work among those people who, he said, are well disposed and worth assisting. He asked for assistance toward a $20,000 endowment he wants with which to establish colonies of colored people where they may earn their own living on lands which have been abandoned by the whites.

THE CLEVELAND Convocation held a meeting in St. Peter's Church, High Bridge Park, Lakewood, Ohio, December 7th and 8th. At Evening Prayer on Tuesday the sermon was preached by the Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, Akron. An address was delivered by Archdeacon Abbott on "Missions in Cleveland." The programme included papers on "The American Church", "The Brotherhood of St. Andrew"; "The Woman's Auxiliary"; "The Way of Support in the Parish"; and "Religion and Health." The attendance was large and the discussions unusually animated.

A MEETING of Cleveland Convocation was held at St. Peter's Church, Lakewood (the Rev. W. Rix Attwood, rector) December 7th and 8th. The Bishop, with thirty-three of the clergy, was in attendance. The Rev. S. N. Watson, D.D., preached at the opening service. The officers were reëlected, the Rev. A. L. Frazer, dean, and the Rev. Robert Kell, secretary and treasurer. Action was taken seeking to obtain state legislation recognizing the constitution, laws, and canons of the Church. The next meeting is to be at St. Ann's-in-the-Field, Perry. Dean Du Moulin gave an excellent address on "The Faith Once Delivered to the Church." The Liberty of Expression of Opinion in the Church was thoroughly treated in a paper by the Rev. A. W. Higby. The Relation of the Roman Church to other Christian Bodies was the subject of an excellent paper by the Rev. Thomas J. Bensley, and the Rev. George I. Foster described the relation to other Christian bodies of the Protestant denominations. "Methods of Procuring Support of the Parish" was the subject of a paper by the Rev. R. J. Freeborn. Mrs. C. S. Bates spoke enthusiastically on the work of the Woman's Auxiliary. The Brotherhood of St. Andrew was the topic assigned to the Rev. J. R. Stalker. After Evensong, addresses on Religion and Health were made: Faith Cure, by the Rev. R. W. Bagnall; Mind Cure, by the Rev. G. F. Patterson; and Soul Cure, by the Rev. W. A. Thompson.

SEVERAL CLERGY of the diocese of Western Michigan were present at St. Mark's parish house, Grand Rapids, on December 6th as guests of the See City Clericus. The object of the gathering was to consider the advisability of organizing a diocesan clericus with monthly meetings of all clergy who could easily reach the city for the day. The proposal was accepted with considerable enthusiasm, and it was decided to have each clergyman in turn prepare a paper on such topic as especially appealed to him, this paper to be followed by a general discussion, by a luncheon, and a social hour. The Very Rev. R. H.

Peters was chosen as president and the Rev. L. R. Vercoe of St. Paul's, Grand Rapids, was elected secretary.

IN HONOR OF THE REV. J. J. BURD.

THE MONTH of December this year marks the twentieth year of the Rev. J. J. Burd as rector of Holy Cross Church, Utica, N. Y. His brethren of the Utica Clerical Union, embracing in its membership all the clergy living in and near Utica, remembered the occasion at their regular monthly meeting on the 6th inst. Mr. Burd read an excellent paper on "Protestantism," after which thirty of the members adjourned to Hotel Martin, where luncheon was served, Mr. Burd still being ignorant of the affair being in his honor. Bishop Olmsted presided and at the proper time Rev. E. H. Coley of Calvary Church, Utica, offered congratulatory resolutions. They were seconded in remarks made by Rev. John R. Harding, D.D., of Trinity parish, and Rev. A. L. Byron-Curtiss of St. Luke's, Utica. The Bishop then presented to Mr. Burd $100 in gold, made up by the contributions of the brethren. The incident was a tribute to the solidarity of the clergy of Utica and vicinity without regard to Churchmanship.

THE KANSAS THEOLOGICAL SCHOOL.

FOR A quarter of a century the Kansas Theological School has been doing a quiet but good work. The largest number in attendance was during this Advent, twenty-three; three of whom had been sectarian ministers: one a Presbyterian, one a Methodist, and one of the Reformed Episcopal body. Nine of the Kansas clergy have been such ministers and they are doing as efficient work as any.

Besides Bishop Millspaugh and Bishop Brooke, the Rev. Messrs. Kaye, Baxter, Peabody, and Hobbs were in residence during the sessions as instructors.

DEATH OF REV. F. B. ADKINS.

THE Rev. FRANKLIN BACHE ADKINS died at the home of his nurse in Baltimore county, Maryland, on Saturday morning, December 11th, at 9:30 o'clock, the result of a nervous breakdown of several weeks' duration. The deceased was rector of Stepney and Spring Hill parishes in Wicomico county. His labors in the Master's vineyard were very arduous. Yet he thoroughly enjoyed the work, and, being a man of means, his services were given without charge, he always expending more in his parishes than he received from them. A son of the late Dr. Isaac L. Adkins of Easton, Md., Mr. Adkins was born near Easton, September 26, 1856. His education was obtained in the public schools of Easton, Bishop Lay's school at Easton, and the Shenandoah Valley Academy of Winchester, Va. In 1879 he entered Johns Hopkins University, and in 1880, becoming enrolled at Berkeley Divinity School in Middletown, Conn., he remained there until 1882. He was ordered deacon April 23, 1882, by Bishop Lay, and was ordained priest by the same Bishop on All Souls' day, November 2, 1882. During 1891 and 1892 he did considerable missionary work in Delaware, and afterwards in the diocese of Easton, where he continued to labor until overcome by sickness. Immediately after becoming a priest he was assigned to the parishes of Stepney, Spring Hill, and Wicomico, having served as a deacon in charge there during the previous six months. In 1889 he became rector of Holy Trinity parish, Greensboro, but two years later resigned. In January, 1893, he was recalled to his former parishes, and presided over the first two up to the time of his illness. He was a member of many fraternal organizations. His wife was Mary V., eldest daughter of Bishop Adams. One child, a daughter, died in infancy. His wife survives, also one brother and several sisters. Funeral services were held from Trinity Cathedral, Easton, at 4 o'clock Monday afternoon, December 13th, Dean Rich officiating, assisted by a number of the clergy of the diocese. Interment in Spring Hill cemetery, Easton.

BISHOP ROBINSON BEREAVED.

BISHOP ROBINSON of Nevada was called to Racine, Wis., by the death of his father, Alexander D. Robinson, which occurred on November 29th. Mr. Robinson was the father also of the Rev. Charles W. Robinson, rector of the Church of the Evangelists, Philadelphia. The Bishop conducted the funeral at Racine on December 4th and returned at once to his work in Nevada. Mr. Robinson's daughters will make their home in Philadelphia.

BISHOP ROWE IN NEVADA.

BISHOP ROWE of Alaska is in "the states" and spent the Third Sunday in Advent at Reno, Nev., where he preached at the morning service, and next morning addressed the Woman's Auxiliary.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Chancel Screen for Christ Church, Cooperstown—Anti-Tuberculosis Meeting.

PERMISSION has been given to Mr. James Fenimore Cooper of Albany to place wooden screens in the two small archways that open into Christ Church, Cooperstown, on either side of the chancel arch, in accordance with designs submitted for the approval of the vestry by Mr. Frank P. Whiting, the architect. Mr. Cooper proposes to restore and reconstruct, for screening each of the two archways, the material of an old oak screen which, before the addition of the present chancel, stood for half a century behind the pulpit and prayer desk. This screen was originally

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

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"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

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From an editorial in THE LIVING CHURCH, March 6: "A real danger in the present questioning among Churchmen as to how to understand the Bible, in connection with what they read elsewhere of the origin of man, the age of the human race, and ancient history in general, is that they neglect the Bible altogether. It is becoming a sealed book to the rising generation, largely for this reason. Solve the problem by giving to young people such a book as Mrs. Romanes' *Bible Readings with Comments,* which will teach them how to use the Bible from a Churchly point of view, not leaving it at variance with truths which they read elsewhere."

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erected in 1840, by James Fenimore Cooper, the author, and although it was removed from the church in 1891, the greater part of it has been preserved. The general design of the screen is admirably adapted to the present purpose.

AN ANTI-TUBERCULOSIS meeting, free to the public, was held at Hoosick Falls on the evening of December 7th under the auspices of St. Mark's Church, the speaker of the evening being Dr. Henry S. Goodall. This first attempt to bring the anti-tuberculosis work before the community aroused much interest and was a good beginning of the campaign of education and publicity.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Funeral of Rev. Samuel S. Spear.

THE FUNERAL of the Rev. Samuel S. Spear, whose death in Atlanta occurred on St. Andrew's Day, as noted in these columns last week, took place from All Saints' Church on Wednesday afternoon, December 1st, the service being held by the Bishop of Atlanta and four priests. The interment was made in Oakland cemetery. Mr. Spear was a man of singularly pure and devout life, and of much force of character.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Woman's Auxiliary Meeting.

AN EXCELLENT attendance characterized the quarterly meeting of the Executive board of the Woman's Auxiliary, held on December 9th at St. John's Church, Louisville. Two new vice-presidents from outside the city were elected: Mrs. Muscoe Burnet of Paducah and Miss Jennie Glass of Hopkinsville. Plans for the Lenten work were discussed. Miss L. L. Robinson, chairman of the programme committee for united meetings to be held in Lent, reported an interesting course of study. The scholarly paper read by Miss Robinson before the Auxiliary last year on "Missions from the Standpoint of Scripture" has been printed in pamphlet form, and the proceeds of the sale will be devoted to missions.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Rector's Tenth Anniversary—Advent Services.

THE CONGREGATION of the Church of the Good Shepherd, Brooklyn, celebrated the tenth anniversary of the rectorship of the Rev. Robert Rogers with a reception given at the parish house on Wednesday, December 8th. By a happy coincidence the anniversary fell on the birthday of Mrs. Rogers and her son William. A purse of gold, containing $500, was presented to the rector, and a handsome bouquet was given to Mrs. Rogers.

A SERIES of Friday Night Advent services is being held at the Church of the Redeemer, Brooklyn, the sermons (by the rector) being on the general subject, "Steps Toward Christian Unity."

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Notes from the Oranges.

THE ORANGE GUILD of the American Church Institute for Negroes held a business meeting at St. Mark's Church, West Orange, at 2:30 o'clock Monday, December 6th. Resolutions were adopted in memory of the late Archdeacon Cameron of South Orange, who was the pioneer in the work of the institute in the diocese of Newark. Bishop Lines presided at the meeting and presented the work of St. Paul's School, Lawrenceville, Va. Addresses were made by the instructor of the agricultural department of the school, and one of the students. Archdeacon Russell, principal and founder of St. Paul's, also spoke.

THE CAMERON scholarship fund of St. Augustine's School, Raleigh, N. C., is nearly completed. The Institute Circle in the Church of the Holy Communion, South Orange, has fully equipped and sent the first beneficiary of the scholarship, a young girl in the parish. The scholarship is being established in memory of the late Archdeacon Lewis Cameron, rector of the church.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Rector Instituted at Scotland Neck.

ON THE First Sunday in Advent the Bishop of the diocese formally instituted the Rev. Clement G. Bradley into the rectorship of Trinity Church, Scotland Neck. Mr. Bradley has been in the parish for several months, and has infused new life into the congregation.

OHIO.

WM. A. LEONARD, D.D., Bishop.

St. Mark's, Cleveland, Boys' Club.

THE BOYS' CLUB of St. Mark's Church, Cleveland, is raising the funds necessary to equip a gymnasium. This same group of boys did yeoman service last year by materially aiding the vestry in its efforts towards extinction of the church debt.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Missionary Service at St. Mark's, Philadelphia—Death of Mrs. E. H. Dobbins—Service in Memory of the Late Bishop Hare—Several Other Items.

A LARGELY attended service under the auspices of the Men's Missionary committee of the diocese was held at St. Mark's Church, Philadelphia, on Monday evening, December 13th, at which addresses were made by the Rev. Dr. Mortimer, Colonel Sheldon Potter, Edward H. Bonsall, and Oliver J. Sands of Richmond, Va. The service was preceded by an informal supper at 6:45 P. M. The object of the meeting was for planning to increase the amount of offerings for missions in the several parishes of the diocese, almost every parish sending delegates.

THE DEATH of Mrs. Ella H. Dobbins removes one who was noted for her many charities and benefactions. She was a member of St. Paul's Church, Cheltenham, and the rector, the Rev. J. Thompson Cole, officiated at her burial on the afternoon of December 8th.

A SERVICE in memory of the Rt. Rev. William Hobart Hare, D.D., late Bishop of South Dakota, was held in St. James' Church, Walnut Street, Philadelphia, on Friday, December 3d. Bishop Whitaker presided and addresses were made by the Rt. Rev. Frederick F. Johnson, D.D., the Rev. J. Andrews Harris, D.D., and Herbert Welsh, Esq. There was a large attendance of clergy and laity.

DURING the past week, at the largely attended banquet of the Sons of Delaware, held at the Bellevue-Stratford in Philadelphia, the

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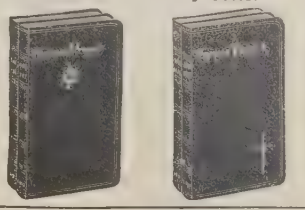

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Bishop of Delaware was one of the chief speakers.

THE WEDDING of Miss Elsie J. Beitler, daughter of ex-Judge Abraham M. Beitler, and Franklin Spencer Edmonds took place at St. Matthew's Church, Philadelphia, on December 5th. The ceremony was performed by Bishop Whitaker, assisted by the rector, the Rev. Dr. Pierce.

THE TWENTY-FIRST annual service of the Pennsylvania Society of the Sons of the Revolution will be held at Old Christ Church on Sunday, December 19th, at 4 P. M. The chaplain, the Rev. G. Woolsey Hodge, will have charge of the service and the sermon will be preached by the rector of the church, the Rev. Dr. Washburn.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Missionary Work—Personal.

ON THE First Sunday in Advent, the Bishop made a visitation to Grace parish, Ocala. On Monday he and the rector made a visit to Crystal River, with a view to starting a mission there. They found seven communicants. The Bishop has made one or two visits to Dunellon during the past summer, and now regular services are to be carried on at both these places. This will make five missions in the surrounding towns outside of Ocala, beside St. James', in Ocala, where a colored deacon is stationed. In order to give these places week-day services once a month, it will be necessary for the rector of Grace Church to travel over twenty-five hundred miles a year, as they lie at the four points of the compass.

THE Rev. H. H. P. ROCHE, who has recently taken charge of St. Barnabas', Deland, and its neighboring missions, has been seriously ill for the past two or three weeks, but is now recovering.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

New Benevolent Society at Cincinnati.

TO MINISTER to the sick and poor in the benevolent and reformatory institutions of Cincinnati is the primary object of the Cincinnati City Mission Society, which was organized recently by the Cincinnati Convocation. A representative council is to be formed for the society's general government, composed of the clergy of all contributing parishes and missions in Cincinnati and its suburbs and one communicant from each contributing parish and mission of the same.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Archdeacon Wellman in New Field,

ARCHDEACON WELLMAN, after two years' successful work in the Yakima Valley, has been transferred to a larger field, which includes the counties of Chila, Okanogan, Douglas, and part of Ferry.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

General and Personal News Notes.

ON THE First Sunday in Advent the Rev. Dr. E. A. Larrabee, warden of Nashotah House, was formally installed by the Bishop of Tennessee as chaplain of the Southern Province of the Sisterhood of St. Mary. Dr. Larrabee was cordially welcomed in Memphis and his visit was deeply appreciated by all who had the privilege of hearing him. On the same day the Bishop installed Sister Ella as the Mother Provincial of the Sisterhood.

THE TOWN of Etowah has grown rapidly during the past two years and the mission

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And the wonder grows as
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This is an authoritative history of the Cathedral from the earliest days to the present by the Archdeacon of London. Its aim is to give a popular and at the same time an accurate account of the Cathedral's history. The pictures are a special feature, being of unusual beauty.

In this book Archdeacon Sinclair has done for St. Paul's Cathedral what Dean Stanley did for Westminster Abbey and Canterbury Cathedral. To give an idea of the scope of the work we mention some of the subjects treated, as contained in the list of contents:

Ancient London
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Personal Staff of the Cathedral in the Middle Ages
Henry VIII and the Approach of the Reformation
Edward VI and the Reformation
Reaction: Queen Mary
Queen Elizabeth and the Revived Reformation
James I
Charles I
St. Paul's Under the Commonwealth
The Restoration of Monarchy
The Great Fire of 1666
Beginning of the New Cathedral: Wren's Plans
The New Cathedral
The Treatment of Wren
Sir Christopher Wren
In the Days of William III, Mary, and Anne
The Eighteenth Century After Anne
St. Paul's in the Nineteenth Century
Verger Green's Diary: The Nineteenth Century
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The Richmond Mosaics
The Order of St. Michael and St. George
The Organist, Organ, and Music at St. Paul's
The Library, Bells, and Clock of St. Paul's
Paul's Cross
The Interments and Monuments in Old St. Paul's
Memorials and Burials in the New Cathedral
Structural Notes

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there has over thirty communicants, most of whom are employed in the railroad shops. Bishop Gailor visited Etowah last week and succeeded in securing a desirable site for the church.

MRS. GEORGE J. ROMANES of England spent four days in Memphis, to the delight and edification of all who had the privilege of meeting and hearing her. Her lectures were clever and instructive, and it was an inspiration to Churchmanship to note the force and directness of her intellectual and spiritual insight.

THE Rev. THOMAS D. WINDIATE of Fayetteville, Ark., has accepted the Archdeaconry of Nashville and will go into residence there January 1st. This completes the organization of the three Archdeaconries.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Rector Called to St. Paul's, Stockbridge.

THE VESTRY of St. Paul's Church, Stockbridge, has called as rector to succeed the late Dr. Lawrence, the Rev. Thomas H. Yardley, senior curate of St. Peter's Church, Philadelphia. Mr. Yardley is the son of the late Rev. Henry A. Yardley, who was a professor in Berkeley Divinity School, Middletown, Conn., for twenty-five years.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Growth of the Missions at Hamburg and Gowanda—Destructive Fire at All Saints', Lockport.

THE MISSIONS of Hamburg and Gowanda, which have for several years been associated, have developed sufficiently to wish separation. The work at Hamburg is the older and will, it is expected, be entirely independent. Near Gowanda are the state insane hospital and the Thomas Indian School, while not far away is the village of North Collins, containing a number of Church families, all of which will receive attention from the incumbent there. The Rev. R. O. Mackintosh of Parsons, Kan., will assume charge on the Third Sunday in Advent. The charge at Hamburg has not yet been filled.

A FIRE was discovered in All Saints' chapel, Lockport, on the morning of November 30th, entailing an estimated loss of $5,000, with insurance of $2,500. The handsome silver Communion service was saved through the efforts of parishioners living near-by. The chapel was built about twelve years ago during the rectorship of the Rev. William F. Faber, D.D., and was a handsome structure. The membership rapidly increased and was making continued progress each year. The edifice will undoubtedly be rebuilt as soon as the loss can be adjusted.

CANADA.

Happenings of a Week in the Church Across the Border.

Diocese of Quebec.

IT HAS been suggested that as a memorial of the late Archdeacon Roe (so long a prominent figure in the diocese), a parish hall should be built by the congregation of Windsor Mills, the parish where the last years of his active labors were spent. In Bishop's College, Lennoxville, where Archdeacon Roe was one of the faculty, it is hoped that a fund may be formed in memory of him, to strengthen the divinity faculty.—BISHOP DUNN'S engagement for the first week of December had to be cancelled, owing to his illness; he was consequently unable to dedicate the altar in St. Anne's Church, Richmond, which had been arranged for the second Sunday in Advent.—THERE WAS a meeting of the St. Francis District Association in St. Peter's

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parish hall, Sherbrooke, December 7th. The Deanery board met on the following day.

Diocese of Niagara.

IN NEARLY all the missionary parishes of the diocese the stipends of the incumbents have been increased, owing greatly to the efforts of the Archdeacon of Niagara.—THE NEW Guild hall in the parish of Welland just completed was formerly opened on the first Sunday in December.—BISHOP DUMOULIN preached at the opening of the new church at West Hamilton (a suburb of the city) the first Sunday in December.

Diocese of Toronto.

BISHOP SWEENY is giving a course of sermons in Advent in St. Alban's Cathedral, Toronto, on Sunday mornings.—THE NEWS by cablegram, the second week in December, that Mr. Joseph Lea had died suddenly in London, England, caused much sorrow in Toronto. He had gone to England to be present at the consecration of his son, the Rev. Arthur Lea, in Westminster Abbey, as missionary Bishop, on St. Andrew's Day. Mr. Lea was a member of St. Clement's congregation, Toronto.

Diocese of Montreal.

GREAT CONGREGATIONS were present at each service on the Second Sunday in Advent, when Bishop Hall of Vermont preached. During his stay in Montreal he was the guest of Bishop Farthing. Bishop Hall preached in the morning in the Church of St. John the Evangelist, and celebrated at the Holy Communion. In the afternoon he preached at a service for men only in Christ Church Cathedral, Montreal. A special male choir rendered the musical portions of the service, which was under the auspices of the Federation of Churchmen's Associations in Montreal.—THE course of sermons on "The Life Beyond," by the Rev. Paterson Smyth, rector of St. George's Church, Montreal, which has been going on during the Advent season, is about concluded.

Diocese of Rupert's Land.

MOST OF the annual meetings of the city chapters of St. Andrew's Brotherhood in Winnipeg were held in the beginning of December. —SOME GOOD papers were read at the Convention for Sunday School Work of the rural deanery of Dufferin, which met in St. Paul's parish, Rothwell, on St. Andrew's day. It was explained that the Sunday School Commission was now working upon a scheme of lessons which will secure uniformity for the Church's Sunday schools throughout the Dominion. A paper on "Order and Discipline" was well treated and thoroughly discussed.

Diocese of New Westminster.

IN RESPONSE to the appeal of the Archdeacon of Columbia, the Ven. Dr. Pentreath, a gasoline launch has been given for use in the Port Mellon and Howe Sound mission by Mr. J. C. Keith.—GREAT SORROW is felt at the death of the Rev. Charles J. Brenton, who had been at work in the diocese for the last twenty-six years. He was a graduate of King's College, Windsor, N. S., and was ordained priest and deacon by the late Bishop Binney. He was for nine years principal of King's College School, Vancouver.

Diocese of Qu'Appelle.

ST. GEORGE'S CHURCH, Strassburg, is prospering financially, though the congregation is having a struggle to make all the needed improvements. The Bishop Coadjutor, the Right Rev. McAdam Harding, visited the parish in the end of November. St. George's Church was built about two years ago.

WHEN we wake up, let us be present with Him who watcheth over us in our sleep; and let us pray unto Him to look well if there be any way of wickedness in us, that as He has given us this present life, so He would lead us, for His Son's sake, in the way to life everlasting.—*Keble.*

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Educational

ON MONDAY, December 6th, St. Mary's School, Knoxville, Ill., celebrated its anniversary and founder's day, which were combined in one day, the birthday of the founder being changed this year from the 5th to the 6th, on account of the former being Sunday. There was a celebration with special prayers and thanksgiving for the founders and benefactors of the school. Nearly a score of "old girls" came back to congratulate and celebrate. The after-dinner speaking was introduced by the chaplain, the Rev. William O. Cone, who also read a very appropriate and entertaining poem, entitled "What's In a Name?" "What the Day Stands For" and "What the School Stands For" were the subjects of the remarks of the rector.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

On the evening of November 26th a complimentary dinner was given to Dr. Alfred Madeley Richardson at the Players' Club, New York. A number of well-known organists were present, including Mr. Lacey Baker of Calvary Church; Dr. W. H. Woodcock of the Cathedral of the Incarnation, Garden City; Mr. Miles Farrow of the Cathedral of St. John the Divine; Mr. Felix Lamond of Trinity chapel, Trinity parish; Mr. Victor Baier of Trinity Church, Dr. Gerrit Smith, Mr. Mark Andrews, and Mr. R. H. Warren. Dr. Richardson spoke enthusiastically about the United States, and said that he looked upon his coming to this country as a great musical opportunity, and one that he intended to make the most of. He gave an optimistic account of St. Paul's Church, Baltimore, and of the musical conditions in that ancient parish, intimating that he owed a debt of gratitude to his predecessor, Mr. Farrow, for the good work he had done during his incumbency.

Dr. Richardson was followed by Dr. Woodcock, Mr. Lacey Baker, Mr. Baier, and others, who made appropriate speeches of welcome to the guest of the evening, wishing him prosperity and happiness in his new field of labor.

In the course of the evening some remarks were made about the superiority of the Anglican Church in musical matters. An amusing story was told by Mr. Richard Henry Warren, showing that, notwithstanding our supposed backwardness in Church music, some progress had been made in this country during the last fifty years. Mr. Warren said that once upon a time his father, George William Warren, held an appointment as organist of a church in Albany, where there was an old-fashioned "quartette" choir, under the direction of a tenor singer. A new set of pedals had been attached to the organ. On a special occasion a particularly fine performance was desired by the before-mentioned tenor. During the singing of a "high flying" anthem, the tenor became excited, and turning suddenly to Mr. Warren, he said, "Now Georgie, when I give the word I want you to work the treadles, and mind you, play 'em *soft*. Dr. Richardson was assured that Albany had changed for the better.

A performance of Beethoven's *Missa Solemnis* in D was given by the Oratorio Society of New York at Carnegie Hall, on December 1st. This stupendous composition is very seldom heard in this country. Oratorio societies are afraid of it, and for sound reasons. The soprano part lies exceedingly high all through the work, and the "leads" of the inner parts are very elusive. Few choral societies can successfully cope with such difficulties. On the whole the performance was fairly creditable, and Mr. Damrosch carried his forces through innumerable dangers in a skillful manner. The soloists were Miss Laura Coombs (soprano), Miss Tilly Koenen (contralto), Mr. Reed Miller (tenor), and Mr. Herbert Witherspoon (bass).

It was Beethoven's opinion that his Mass in D was the greatest and most successful of all his works. It received its first performance on March 26, 1824, at St. Petersburg, on which occasion Beethoven was not present. In fact he never heard a complete rendition of his favorite composition. The first performance of the Mass in America was given in New York in 1872.

In Europe this Mass is never heard in church. It is far too difficult even for choirs of the highest rank. Furthermore, on account of the frequent repetition of the words of the text, it now falls under the prohibitory ruling of the Pope.

SO POPULAR were the Red Cross stamps during the holiday season last year that fifty million were printed for use during the present season. A new design was selected from twelve hundred designs submitted, and the stamps were placed on sale in every state in the Union on November 1st. More than thirty million stamps were sold last year, the proceeds amounting to one hundred and thirty-eight thousand dollars. Two-thirds of the proceeds are used in the campaign against tuberculosis all over the country, and one-third to defray the expense of making and distributing the stamps.—*Youth's Companion.*

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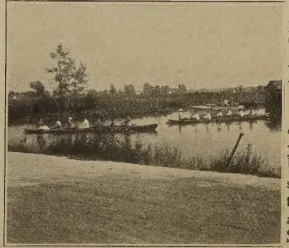

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